Ishtopadesh (Discourse Divine) and *Samadhi Shatak* or *Samadhi-tantra* (Hundred Verses on Contemplation) are two outstanding treatises by Acharya Pujyapada, a renowned saint and philosopher They provide valuable insights into how an individual can attain the state of Supreme or Pure Self, through a process of contemplation and by liberating oneself from enslaving desires and attachment to external objects and relations

This volume divides the self into the External Self (who is engrossed in the gratification of the senses), the Internal Self (who practises self-control, righteousness, detachment, etc), and the Pure Self (having infinite knowledge and supreme bliss) This division is quite psychological and metaphysical Pujyapada urges the abandonment of the External Self, concentration on the Internal Self, and contemplation on the Pure Self

> "*Samadhi-tantra* of Pujyapada Devanandi (4th-5th century A D) is an inexhaustible source of spiritual experiences In *Ishtopadesh* also Pujyapada has delved deep into spiritualism A reader cannot but be deeply touched by his spiritual insights Pujyapada is the fountain-head of the tradition of *yoganubhuti*, i e self-contemplation and realization "
>
> ACHARYA MAHAPRAJNA IN *Jain Yoga*

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SPIRITUAL INSIGHTS

SPIRITUAL INSIGHTS

Ishtopadesh and Samadhi Shatak

by

Acharya Pujyapada Svami

English translation and Explanation of Ishtopadesh
by Champat Rai Jain

English translation with commentary of Samadhi Shatak
by Raoji Nemchand Shah

Edited with an Introduction by
Jagdish Prasad Jain "Sadhak"
President, Jain Mission

under the auspices of
Jain Mission

RADIANT PUBLISHERS

To
the memory of my Late Husband
Seth Shri Nem Chandji Jain Johri
by
Shanti Devi Jain

Fremont, California

Contents

Preface

Ishtopadesh and *Samadhi Shatak* or *Samadhi-tantra* by Acharya Pujyapada, a renowned spiritual saint, provide valuable spiritual insights into how an individual can attain the state of Supreme or Pure Self through a process of contemplation and by liberating oneself from enslaving desires and attachment to external objects and relations

Samadhi Shatak or *Samadhi-tantra* highlights the three stages or types of individuality *bahiratma* (external self), who is engrossed in sensual pleasures and as a result is deprived of the awareness of his divine nature, *antaratma* (inner self) who indulges in auspicious thoughts and actions and abstains from attachment, aversion and passions, and *Paramatman*, the supreme or pure self Pujyapada exhorts us to abandon the external self, concentrate on internal self and contemplate on the pure Self

The editor hopes that these two outstanding works of Acharya Pujyapada Svami will provide moral and psychological strength and courage of conviction to the readers to give up *bahiratma bhava*, i e infatuation to external objects and relations and passions and encourage them to inculcate the virtues of self-control, righteousness, detachment, right perception, right knowledge and right conduct, etc , which are characteristics of an *antaratma*, so that they may try to practice meditation and self-contemplation (*samadhi*), thereby firmly

establishing the manifestation of their consciousness in their pure *svabhava* (nature), i e realizing Self or becoming Paramatman With this pious hope and thoughts and feelings (*bhavana*)

Karmanyevadhikaras te!

Jain Mission
Sheel Sadan, New Delhi
30 April 2000

JAGDISH PRASAD JAIN "SADHAK"

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We have no words to express our sense of grattitude to Acharya Pujyapada Svami, who composed, for *svantah-sukhaya* (his own spiritual peace and happiness), *Ishtopadesh*, i e beneficial sermons or The Discourse Divine as late Barrister Champat Rai Jain has called it, and *Samadhi Shatak*, a century of verses on self-contemplation, which are verily a mine of Spiritual Insights

We express our gratitude to all those whose translations in prose or in versified form, with or without explanation, notes or commentary, we are reproducing in this publication In regard to *Ishtopadesh*, these include Late Barrister Champat Rai Jain for his English translation with notes/explanations, late Jain Dharmabhushan Brahmachari Shital Prasadji for rendering it in Hindi *dohanuvad* (translation in verse form), Shri Raojibhai Desai of Shrimad Rajchandrashram for his Gujarati verse, and an unknown poet (Shri Motilal Hirachandraji Gandhi) for Marathi verse

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In writing the Introduction of *Spiritual Insights*, the editor has greatly benefitted from the Introduction of *Samadhi-tantra aur Ishtopadesh* (Delhi, 1965) written by Jugal Kishore Mukhtar "Yugaveer" and the various articles by different writers published in *Jain Vidya*, Special Issue No 12 (March 1991) on Acharya Pujyapada, by Jain Vidya Sansthan, Shri Mahavirji, Rajasthan I express my grateful thanks to all of them

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INTRODUCTION

Jagdish Prasad Jain "Sadhak"

Acharya Pujyapada was a great saint and scholar of high repute He was born in Karnataka region of India in the 5th century A D[1] According to Shravan Belgola Inscription No 40 he occupied a very important position amongst Jain saints and *Acharyas* Several kings and chiefs of his time were among his great devotees and he was considered as one of the greatest saints of his time He was the preceptor of Durvinit, the then ruling king of the great Ganga dynasty of the Deccan His original name was Devanandi but being held in high esteem by all, he was renowned as Pujyapada, i e one whose feet are worth worshipping He was also called *Jinendra-buddhi* as he excelled in intelligence We find in him a unique combination of noble qualities He was an ascetic, a spiritual teacher, an accomplished poet, a grammarian of high repute, a great philosopher and an excellent narrator of, *yoga, tantra*, ethics, *bhakti*, and medicine, etc He taught us *yoga* (contemplation), grammar and medicine for the purification of the mind, speech, and body respectively

Pujyapada has written several works of great literary importance His most important and well-known work is

Jainendra Vyakaran (a work of grammar), which is an excellent literary composition Pandit Bopadeva, the author of *Mugdhabodha Vyakaran*, mentions Pujyapada in the list of eight famous grammarians of ancient India Another classic of Pujyapada is his commentary on *Tattvartha Sutra* of Umasvami or Umaswati, which is generally recognised as the Bible of the Jainas It is said about it that "nobody can become a master of *Tattvartha Sutra* unless he thoroughly goes through the *Sarvarthasiddhi*, his commentary on it It is indeed an excellent commentary and surpasses even the *Bhashyam* which is considered to have been written by Umaswati himself in certain circles of the Jainas" [2]

Pujyapada has also written a number of other works on spiritualism and morality These include *Ishtopadesh*, a work on religious precepts, *Samadhi-tantra* or *Samadhi Shatak*, a century of verses on contemplation/meditation, *Dashbhakti*, *Janmabhishek*, and *Siddha-priya stotra* or *Siddha-bhakti* He is also said to have written *Vaidyasara*, a work on medicine and many other works which are not traceable so far Because of his lucid style, precise expression and masterly exposition of the subject, he is held in high esteem amongst all Indian writers

Pujyapada has described attachment (*anurag*) as *bhakti* (devotion) This attachment is said to be another form of *moha* (infatuation) However, *anurag* (attachment) towards *vitragi Paramatman* does not come in the category of *moha* While *moha* is selfish, the attachment (*anurag*) of a devotee (*bhakta*) is unselfish since *anurag* (attachment) towards *vitragi* Paramatman cannot be considered *moha* While *moha* is selfish, the attachment of a devotee is unselfish, *anurag* towards *vitragi* gives inspiration to become detached and be *vitragi* like Him, who is worshipped Thus, in *Siddha-bhakti*, Pujyapada has described the process of becoming *Siddha* (liberated)

Ishtopadesh and *Samadhi Shatak* contain spiritual insights, which are the outcome of an enlightened soul These two works mainly deal "with the nature of the pure Self which Pujyapada himself seems to have known and experienced with his

profound knowledge of scriptures, power of reasoning and concentration of mind" [3] The author is greatly indebted to Acharya Kundakunda The central theme of the two aforementioned works appears to be *gatha* no. 102 of *Niyamsara*, which reads

aigo mei sassado appa, nanadansan lakhhano,
sesa mei bahira bhava, savve sanjog lakhhana [4]

In other words "The Self is an eternal substance which possesses pure knowledge and pure perception while other things are all external, born of contact relation "

A similar description of pure Self is found in *Ishtopadesh* (*Is*) which reads

aikoham nirmamah shuddho, jnani yogindra gocharah,
bahya sanyogaja bhava mattah sarvepi sarvatha (27)

It means I am ever one, Lone, pure spirit, a true knower, an embodiment of Knowledge (omniscient), knowable by the super-clairvoyant vision of Great Ascetics and Saints, immersed in Self, devoid of delusion, free from all forms of defilement, and all the other thought processes and feelings are foreign to me, because they arise out of soul's connection or association with other substances

Acharya Pujyapada has written both *Ishtopadesh* and *Samadhi Shatak* for the benefit of aspirants, who are desirous of obtaining liberation and perfect bliss, on the basis of his own contemplation, meditation, knowledge and his own spiritual experience (*svanubhava*) Pujyapada presents his exposition in a simple language so that the intracacies of spiritualism can be easily understood even by a layman

Ishtopadesh

Ishtopadesh, i e Discourse Divine, observes Champat Rai Jain, the translator of this charming composition in *adhyatma-*

rasa (spiritualism), "signifies a sort of direct appeal to the experience of self-realization rather than a metaphysicial study of the soul nature through the intellectual faculty" [5] It will encourage the thoughtful reader to indulge in contemplative thought and lead him into the realm of "Divinity of Inner Self" [6]

Ishtopadesh contains *ishta* (beneficial) *upadesh* (sermons) which are meant for the good and well-being of people These verses draw the attention of man to the futility and harmful consequences of the enslaving desires, sensual pleasures and the resulting passions (anger, pride, deceit and greed), which make him unhappy and miserable This work seeks to inculcate an attitude of detachment and induces man to look deep into his inner self In fact, the primary objective of this work is to make the mundane soul aware of the real or true nature of Self so that he does not remain overly engrossed in the gratification of his senses and transient worldly pleasures It enthuses man to endeavour to practice self-restraint, meditation, etc which will make him happy However, this is possible only when he recognises that the Self is separate from the material body, remains detached from it and desists from infatuation, passions, etc

Containing only 51 verses, this unique but small work (*Ishtopadesh*) embodies the essence of spiritual knowledge After paying obeisance to the Omniscient Paramatman (verse 1), it establishes potential equality between the Self and the Paramatman (God) (verse 2) It describes the path of peace and piety (verses 3-5), deals with the philosophy of pain and pleasure (verse 6), asserts that ignorance or the lack of discriminative insight is the real cause of all ills (verses 7-12) and points out that wealth is no remedy for worldly ills (verses 13-19) This book draws attention to the fact that contemplation or concentrated thought is the only remedy (verses 20-21) It discusses the path of Self-Realization (verses 22-28) and highlights divinity of Self (verses 29-32) It acquaints us with the fact that Self is his own Guide (verses 34-35), makes us aware of the distinguishing features of a *Yogi* (verses

36-44), and emphasizes that Self-culture (based on self-reliance) is the best culture (45-50)

In the opening verse (*Manglacharan*) of *Ishtopadesh*, Acharya Pujyapada offers salutation to *Paramatman*, (the Pure and Perfect soul), who has realised his own pure Self by the abscence of infatuation, delusion, attachment, aversion, etc thought processes (*bhava karma*) and material Karma (*dravya karma*), which are against *svabhava* (true nature of Self).

Acharya Pujyapada primarily seeks to direct our attention away from dependence on other objects and sensual pleasures and turn inwards and be self-reliant and independent This, he argues, is possible only when one knows or understands by his own self-study or by listening to the advice or spiritual instruction as to what is beneficial and what is harmful for us and what should be our cherished goal or purpose of life.

The adoration of Him who represents Perfection of Divinity in his own pure Being (one's own inherently pure nature of soul) implies that Self itself is the means of attaining pure state of Paramatman Therefore, Pujyapada also pays obeisance to his own Soul, which is eternal, basically pure and embodiment of knowledge The central theme of *Ishtopadesh* is contained in the phrase *svayam svabhavapti*, i e the Self attains the purity of its nature by its own efforts This is a sure prescription of self-reliance and for attaining the highest stage of Paramatman Without the purity of the soul, the well-being (*ishta*) of Self is not possible

The longing, desire, liking, inclination or interest (*ruchi*)- for attaining the Ideal (*ishta*), the understanding of that Ideal and endeavour to realise that Ideal, all these are the activities or functions of the Soul Thus, *shraddha* (conviction, *darshan*, perception or longing), knowledge (*jnana*), and conduct (*charitra*) — all belong to the Self Hence, the soul itself is its own preceptor, real teacher and guide (*atmeva gururatmanah*) (Is 34) *Deva* (God or Divinity), Scriptures and Preceptors, *Arihantas*, Jinas or Tirthankaras, etc. are only an instrumental cause (*nimitta*) or guide (*marga-darshak*) Similarlay, no one else is the giver of happiness or unhappiness to your Self, you

alone are responsible because of indulgence or otherwise in attachment, aversion, etc (Is.11) In fact, one substance can not do either good or harm to another substance, Acharya Pujyapada exhorts us to give up the idea of being engrossed in sensual pleasures Instead we should concentrate our energies in promoting our own welfare, viz realizing the Self, by using our true insight and understanding of the real nature of things (Is 32) Pujyapada repeatedly warns us against indulging in *para* (non-self), the objects of the world, such as physical enjoyments and sensual pleasures, which are false, illusory, deceptive, transitory and the cause of unhappiness He urges us to exert ourselves for the realisation of the Self, i e its true nature of *sat, chit anand* (eternal existence, knowledge and bliss) that inhere in the Soul itself (Is 45)

The real purpose of *Ishtopadesh* is to make people aware of the real Self (the Soul) which is different from material objects, including the body Pujyapada exhorts us not to remain preoccupied in our whole life with sensual pleasures and passions, etc due to negligence, which are the cause of misery, but to exert ourselves to realize the potentialities of the soul and maintain one's mental equipoise in situations of respct or disrespect, gain or loss, pleasure or pain, etc (Is 51) By driving home the reality of the transitory nature of worldly pursuits, the discourses contained in the book make us realize that subsidence of passions can alone ensure peace and happiness

This brief and concise work contains the essence of spiritual wisdom of Kundakunda's *Samyasara* and is written in simple language Many people studying *Samaysara* get confused as to whether *vyavahara* (practical or ordinary) point of view in life is *bhutartha* or *prayojanbhuta* or not, i e whether it has some utility, serves some purpose and therefore to be aimed at or not Proceeding from the *Nishchaya* (absolute, real or ideal) point of view they consider *Vyavahara* as *asatyartha* (untrue or misleading) and hence *heya* or *tyajya* (i e worth abandoning) They think that the two points of view are contradictory and not complementary For Pujyapada there does not seem to be any such confusion, controversy, or

contradiction

According to Pujyapada, divinity is the natural attribute of the soul. (Is. 2) Every soul has the potential to become Paramatman However, *bahiratma* (external self), who is engrossed in or infatuated by sensual pleasures and strives hard aquire external objects to satisfy his cravings, can hope to become Paramatman (supreme or pure self) by first becoming *antaratma* (internal self) An *antaratma* is one who indulges in auspicious thoughts and actions such as non-violence and other vows, five-fold vigilance or *samiti* (in walking, speaking, eating, etc), ten virtues including forgiveness, penances, austerities, charity, etc and abstains from internal attachment, aversion and passions, thereby renouncing attachment to worldly objects as well

The road to Godhood (Paramatman or divinity) lies through the stage of *antaratma* These three stages or types of individuality have been explained in detail by Pujyapada in *Samadhi Shatak* Paramatman, he says, is the desirable objective, *antaratma* is the means while *bahiratma* (having infatuation or attachment to external objects and relations and engrossed in sensual pleasures and resulting passions, etc.) is worth abandoning The same sense is sought to be conveyed by Acharya Vidyasagar when he says "*bin nij shubh upayoga ke, shuddha na ho upayoga*,"[7] pure manifestation of consciousness is not possible without having auspicious thoughts and cleansing of the mind of the impurities of attachment, aversion, passions, etc

Thus, in Pujyapada we find a splendid mix of the *nishchaya* and *vyavahara* points of view The two are complementary, not contradictory. He beautifully draws home this lesson to the readers by giving simple examples in verses 3 and 4 of *Ishtopadesh* When two persons are waiting for the arrival of another person, he says, one who waits in the shade is certainly better off (*varam*) than the one who waits in the heat of the sun In other words, *punya* (merits) or auspicious thoughts (*shubha bhava*) are certainly better than *papa* (demerit) or inauspicious thoughts However, one should not remain

confined to vows, etc auspicious thoughts and abandon the primary objective of liberation Self-contemplation, meditation on the pure nature of soul or pure manifestation of consciousness is best as it is accompanied by self-control, character, righteousness, right perception or vision, knowledge and destruction of Karmas When one can get liberation or Moksha as a result of that, it is not at all difficult to get peace, prosperity and happiness in this world and in heaven Pujyapada draws home this lesson by giving an example "a man who can easily cover a distance of four miles without being fatigued is not likely to experience trouble in going only a mile" (Is 4)

Acharya Pujyapada has identified *vasana* (longing, desire or passion) to be the cause of both pleasures and pain He emphasizes that unrestrained indulgence in pleasures leads to disease and other miseries for mundane souls (Is 6) A wise man, Pujyapada argues, will not indulge in the pleasures of the senses which cause trouble in their acquisition, enkindle lust and desire at the moment of enjoyment and are very painful at the time of parting (Is 17) The physical cravings and wants, which are rooted in delusion of egoity — the identity of Self with the body — give rise to bondage of Karmas, dependence on worldy objects and other persons (Is 26) and multitutde of afflictions (Is 28) It is only by withdrawing from the objects of the senses, which lie outward, and controlling the senses and lustful cravings of the lower animal nature that one can turn one's attention inward Thereafter, it is possible for the knower of the Self to contemplate with concentrated mind on the Divinity of the Self, and be established in his own Self through the Self (Is 22)

In this state of meditation or self-absorption, the Soul is whole and Lone (one entity) so much so that contemplation (*dhyana*), the contemplator (*dhyata*, one who conemplates) and the object of contemplation (*dhyeya*, i e the Supreme Self or Paramatman) all become one All thoughts of duality or separateness disappear and the *sadhak* (aspirant), thus, experiencs or realizes Self Only those who have experienced

the real Self and are detached can be free from worldly afflictions

Pujyapada highlights the transitory nature of the coming together and separation of various objects and relations in different situations of one's life through a simple example He observes "The birds gather together on a tree, from different directions, to pass the night, but in the morning they depart for different places in all directions in the pursuit of their diverse purposes " (Is 9) The author thus drives home the reality of the temporary nature of one's coming together in contact or association with (*sanyog*) and separation (*viyog*) from various objects (the body, the house, the wealth, etc) and relations (wife, son, friend, enemy, and the like) in life He emphasizes the plain truth that wise men always perceive other objects to be different from the Self, foolish men, however, look upon them as their own (Is 8)

Thus, the wise man neither feels elated (*harsha*) by their *sanjog* (*sanyog* or association) nor laments their *viyog* (separation) As a result, he maintains his calm, peace of mind and equanimity (*samata bhava*) in diverse situations whether of pleasure or pain, having company of friends or foes, *sanyog* or *viyog*, and whether living in a big mansion or the forest This bent of mind necessarily leads one to turn inwards (*antar-mukhi*) and inculcate an attitude of detachment in life, which ultimately results in the attainment of liberation or salvation

Pujyapada repeatedly appeals to the Self to be aware of its true nature, to arise, be awake, and to make efforts to free itself from the fetters and bondage of enslaving desires, infatuation and delusion, attachment and aversion, passions, sensual pleasures and enjoyment, etc and in the process realise the full potentialities of the soul, everlasting peace and happiness This is possible only when one understands and is convinced of the true, real or divine nature of Self which is different from material pursuits, sensual pleasures and passions This, he says, is the quintessence of philosophy and all the compilations of wisdom, all the rest of knowledge is but an amplification of this (Is 50)

Samadhi Shatak

Samadhi Shatak (Ss), a didactic poem on concentration, self-contemplation, meditation, equanimity or self-absorption is composed in 105 verses It is the outcome of Acharya Pujyapada's deep thinking and relization of truth It possesses a rare spiritual charm It provides consolation to an afflicted mind and offers an inspiring vision of the divine life to all seekers after truth It is indeed a Bible of Equanimity Acharya Prabhachandra, the commentator of this outstanding work, has labelled it as *bhavyanandkar* (one that delights the hearts of aspirant souls)

The subject matter of *Samadhi Shatak* has been taken from the works of Acharya Kundakunda Quite a number of verses in *Samadhi Shatak* are almost exact reproductions of the *gathas* in Kundakunda's works For instance, one can compare verses 4, 18 and 78 of this work with *gathas* 4, 29 and 31 of *Moksha Pahud*, and verse 20 with *gatha* 97 of *Niyamsara* of Kundakunda Similarly, verses 5, 7, 10, 11, 12 and 102 seem to have been taken from *gathas* 5, 8, 9, 10, 11 and 62 respectively of *Moksha Pahuda* of Acharya Kundakunda

There are several verses in *Samadhi Shatak* which literally correspond to the *gathas* in Acharya Kundkunda's spiritual works, the foremost and the sublimest of them being *Samayasara* (The Essence of Spirituality or Soul Substance) and to the verses in *Yogavashishtha*, the sublimest spiritual work ever composed in Hinduism Prof B L Atreya observes

> Its style and diction are very simple and the subject matter is very deep It is so enchanting that the moment one starts reading it, one does not like to leave it until it is finished It is indeed a pitcher filled with oceanic water, as an Indian proverb goes, it will serve many as a boat to cross over the river of births and deaths [8]

Samadhi Shatak consists of two words *samadhi* (contemplation or self-absorption) and *shatak*, i e having about

hundred verses [9] It contains a systematic exposition of *samadhi* which is possible only by controlling one's mind, speech and body and firmly establishing manifestations of one's consciousness (*upayoga*) in his pure *svabhava* (nature) The Yogi immersed in the process of self-realization remains undisturbed by questions such as What is it? How is it? Whose is it? Why is it? Where is it? and has no awareness of even his body and the like (Is 42) Concentration of mind is called meditation (*dhyana*) and one can practice self-absorption (*samadhi*) only through meditation Merely sitting in some posture, closing one's eyes and control of breathing through *pranayam* while the mind continues to indulge in various thought processes and feelings is not *samadhi*, but only *kayaklesh* (torture of the body)

The feelings of infatuation, i e attachment (*raga*) and aversion (*dvesh*) and passions are reflected in the activities of mind, speech and body Therefore, controlling these activities is called *vyavahara* (practical) or external (*bahya*) *samadhi*, while the absence of infatuation, attachment and aversion, and passions is called *nishchaya* (real) or *antarang* (internal) *samadhi* By controlling or annihilating internal passions resulting from attachment, aversion, and infatuation, the external activities of mind, speech and body are automatically controlled In short, *moha-khoha vihino parinamo appano hu samo*,[10] i e one's thoughts and feelings devoid of attachment and aversion and detached attitude, in which the manifestation of consciousness (*upayoga*) is stabilised or concentrated on *darshan* (perception, vision or disinterested observation) and *jnana* (knowledge) without any choice, liking or disliking, i e being *drashta* (seer or disinterested observer) and *jnata* (knower), is *sama-bhava* (equanimity or tranquillity of mind) or *samadhi* (self-absorption) in the real sense

Samadhi Shatak is a work on spiritualism and primarily contains a description of *shuddhatma* (pure soul) From the nature of the work, it appears that this work is written by Pujyapada during the later years in his life when his *pravratti* (mind set) had turned inwards (*antarmukhi*) discarding outward

sensual pleasures He must have retired from the external world and taken repose exclusively in contemplation At that stage, his mental condition was that of calm, unperturbed, stable, and equanimous soul (*sthitprajna*)

Although there are a number of works on spiritualism in Jaina and non-Jaina literature, *Samadhi Shatak* "has its own unique value" [11] Acharya Pujyapada has done a great service to the humanity by providing a good exposition of spiritualism in concise and brief words (*sutra-roop*) in simple and lucid language, which even the common man, not possessing knowledge of logic and grammar or not having any previous background of study of scriptures, can understand it easily The later Acharyas such as Yogindudeva in his *Paramatma Prakash* and Shubhachandra in *Jnanarnava* have followed Pujyapada [12]

In the last verse (Ss 105) Pujyapada states that *Samadhi Shatak* describes the path or the technique of attaining *Nirvana* (liberation) By its study and practice, he says, an aspirant, who is wholly and solely devoted to self-realization, and who has abandoned all thoughts of attachment and infatuation with other objects or person, i e passions of "me" and "mine", difference between "you", "your" and "I" as well as "my belongings" and "myself", which are the main cause of worldly misery, attains supreme enlightenment and infinite bliss

In order to drive home the real inner nature of Self and the necessity of self-realisation, Pujyapada provides several examples Just as by putting thick and worn-out clothes or by the destruction of clothes one does not consider himself to be fat or stout, or destroyed, so also one should not consider onself to be fattened, old or dead when the body becomes fattened, enfeebled or dies away (Ss 63-65) Pujyapada also points out that the external-minded fool (the deluded soul or *bahiratma*) strives hard to get external objects which are desired and wanting in him, while the self-introspective man (*antaratma*) indulges in auspicious thoughts and actions The Perfect or Self-realized Soul, however, has nothing to long for, nothing to desire, nothing to give up or get rid of (Ss 47) This work

provides clear directions for becoming Paramatman

Since *Samadhi Shatak* contains primarily a description of pure self, it is necessary to know the impure soul Hence, the author has expounded the three stages or types of individuality (self) external or objective self (*bahiratma*), internal or subjective self (*antaratma*) and the Supreme or pure self (*Paramatman*) This division of self into three categories is "quite psychological and metaphysical "[13] Pujyapada lays emphasis on the abandonement of the external self, concentration on the internal self and contemplation of the pure self "This is the correct method of meditation and of realising the nature of pure self."[14]

It is the duty of every *sadhak* (aspirant soul) to first become *antaratma*, by renouncing infatuation (*mithyatva* or delusion) of external objects and relations (*bahiratma bhava*) and then make efforts for realizing the state of *Paramatman*

Paramatman is *upadeya* (the desirable goal or objective), *antaratma* is the means, while *bahiratma* is *heya* or *tyajya*, i e worth abandoning In making the readers understand the true nature of these three types of individuality, the technique or methodology that the author has used is really laudable The different names and characteristics used in this work to describe the three types of self throw sufficient light on their nature and meanings taking into account various contexts (*naya-vivaksha*)

Thus, for *bahiratma* he uses such terminology as *bahiratma* (external or external-minded in verses 5, 7 and 27), *shariradau jatatma-bhranti* (one who has delusion that the body and its organs are the Self, 5), *atma-jnana-paranmukha* (one who turns his face away from the real knowledge of the Self, verse 7), *avidvan* (ignorant, 8), *moodh* (fool, 10, 44 and 47), *aviditatma* (ignorant person, 11), *deha-svabuddhi* (one who identifies the Self with body, 13), *moodhatma* (the deluded-infatuated soul, 29, 56, 58 and 60), *utpannatmamatirdehe* (one who has come to believe the identity of the soul with the body, 42), *paratrahammatih* (one who identifies oneself with that which is not onself, 43), *dehatmadrashti* (those who consider the soul

as identified with the body, 49, 94), *avidyamaya-roop* (form of ignorance, 53), *vakshariryoh-bhrantah* (deluded by identifying soul with body speech, 54), *balah* (ignorant child, 55); *pihita-jyoti* (one whose inner illumination or light is concealed, 60), *abuddhi* (unenlightened, 61 and 69), *sharir-kanchukena samvrata-jnana-vigraha* (one whose soul or rather whose nature and consciousness, i e knowledge is well covered with bodily mantle, i e cloth, 68), *anatma-darshi* (one who is ignorant of the nature of soul, 73 and 93), *dradhatma-buddhir-dehadau* (one who strongly and firmly identifies himself, i e his soul with the body and its like, 76), *atmagochare sushuptah* (quite asleep with regard to Soul Divinity, 78), *mohi* (infatuated being, 90), *avantarajna* (the deluded person who has no *atmic* sight or conception of soul, 91), and *jada* (ignorant fool, 104)

For *antaratma* (internal self), the different names used in *Samadhi Shatak* are *antah* (the subjective or internal self, verses 4, 15, 60), *antarah* (subjective soul, 5), *chitta-doshatma vibhranti* (one who is conscious that body and its organs are not the Soul, verse 5), *svatmanyevatmadhi* (those who discriminate between Soul and non-soul, 13), *bahir-avyaptendriyah* (one who is not engrossed in the outside world or pleasures of the senses, 15), *dehadau-vinivrattatmavibhramah* (one who is no longer in delusion regarding his body and other external objects, 22), *antaratma* (internal-minded, 27, 30), *tattva-jnani* (one who knows and realises the reality, i e the pure soul as the Self, 42), *svasimannahammatih* (one having a conviction of his self and having realised that his ego is the Supreme One, 43), *budhah* (enlightened, wise or awakend, 43, 63-66), *atmadehantar-jnana-janitalhada nivratah* (one having ecstacy arising from the knowledge which discriminates between Soul and body and thus realising the nature and attributes of the Self, 34), *avabuddhah* (the enlightened, 44), *atmavit* (the knower of the Soul, 47), *svatmanyevatmadrishti* (one who identifies himself with the Soul, 49), *niyatendriyah* (one who has subdued and controlled his senses and passions, 51), *arabddhayogah-bhavitatma* (one who has practiced Self-meditation and realised the attributes of the Soul, 52), *vakashariryorabhrantah* (one who

is not deluded by identifying the Soul with body speech, 54), *atmatattve-vyavasthitah* (having unwavering conviction in the reality of the Soul, 57), *prabuddhatma* (wide awake, 60), *bahirvyavratt-kautukah* (renouncer of allurements and temptations, 60), *drashtatma* (having *atmic*, i e soul insight or conscious of the nature of Self, 73 and 92), *atmadarshi* (the enlightened or self-realised, 73 and 93), *atmanyevatmadhih* (one who identifies himself with his Soul-divinity, 77), *vyavahare-sushuptah* (deeply asleep or indifferent to worldy affairs, 78), *svabhyastatmadhi* (sell-centred in Self-knowledge by patient and steady study and meditation, 80); *moksharthi* (aspirant for liberation, 83); *yogi* (72 and 100), *drashtabhedah* (one who knows the difference between the attributes of Soul and the body, 92), *jnatatma* (having discriminative knowledge between life-principle or Soul-divinity and matter, 94), *muni* (saint, 102), *vidvan* (enlightened or self-realiser, 104), and *paratma-nishta* (one who is wholly and solely devoted to self-realisation, 105)

The words and phrases used for Paramatman in *Samadhi Shatak* are *akshayantbodhah* (one whose knowledge is everful and never-ending, verse 1), *Siddhatma* (liberated or perfect Soul, 1), *anihita-tirtha-krta* (founder of spiritual order (*tirtha*) though desireless of being so, verse 2), *Shivah-Dhata-Sugatah-Vishnuh* (Acme of Goodness, that blessed organiser (omniscient) of the Path to the goal, and All-Pervading (omnipresent), 2), *Jinah* (conqueror of passions, etc , verses 2 and 6), *viviktatma* (having realised the Self and free from attachment and passions, etc 3 and 73), *parah* (Supreme Soul, dispassionate *Jinendra* or *Siddha* Paramatman, 4, 86 and 97), *param* (Supreme Soul or supreme Paramatman, 4, 31 and 98), *Paramatman* (Supreme Soul, 5, 6, 17, 27 and 30), *atinirmalah* (absolutely pure, 5), *nirmalah kevalah-shuddhah-viviktah-prabhu-paramesthi-paratma-Ishvarah* (faultless, all by Himself, the Pure, the Lone (emancipated from body and Karmas), the Lord, the highest and the best of Beings, the Preacher and Teacher of Rules of Life, and the Lord of Lords, 6), *avyaya* (the Ever Full, unchanged, eternal Self, 6 and 33), *anantantdhishaktih achal sthiti* (Soul in fact has infinite knowledge (omniscient), it is all powerful (omnipotent), and it is stationary when it becomes Supreme Soul, i e attains Eternal Infinity, 9),

svasamvidya (realisable by oneself only, 9, 20 and 24), *nirvikalpah* (Soul is inexpressible, inexplainable, 19), *atindriyah anirdeshyah* (one which is beyond perception through the senses and beyond description through words, 24), *bodhatma* (conscious of self and realising the Soul, 25), *sarva sankalpa varjitah* (free from varying worldy thoughts, 27), *paramanandnivrattam* (having the greatest and highest ecstacy, enjoyment of Supreme bliss, 32), *svasthatma* (contemplating upon the true and calm nature of Self, 39), *uttamah kayah* (pure and supreme body or object, 40), *nishthtatma* (the enlightened, the knower of Soul, 47), *sanandajyotiruttamah* (supreme effulgence or joyful illumination of Soul, 51), *vidyamayarupah* (attaining perfect knowledge and real nature of Self, 53), *kevalajnaptivigrah* (Soul is absolute knowledge or the embodiment of knowledge, 70), *achyutah* (having no fall from his exalted and enlightened status, 79), *paramam padamatmanah* (highest state of Supreme Self, 84, 89 and 104), *param padam* (self-realisation and self-absorption, 85), *paratmajnanasampannah* (mastering knowledge, perception of Supreme Self, 86), and *avachamgocharampadam* (Supreme Divinity which is beyond speech and sight, 99)

According to Acharya Mahaprajna, the head of Shvetambara Terapanth sect

> *Samadhi-tantra* of Pujyapada Devanandi (4th-5th century A D) is an inexhaustible source of spiritual experiences In *Ishtopadesh* also Pujyapada has dived deep into spiritualism A reader cannot but be deeply touched by his spiritual insights Pujyapada is the fountain-head of the tradition of *yoganubhuti*, i e self-contemplation and realization [15]

The above quotation makes it abundantly clear that both *Ishtopadesh* and *Samadhi Shatak* (which is also known as *Samadhi-tantra*) are replete with spiritual insights, which will deeply influence all readers

NOTES

1 B Lewis Rice, *Journal of Royal Asiatic Society*, 1800, pp 245ff
2 Pujyapada Svami alias Devanandi, *Samadhi Shatak*, translated in English by Raoji Nemchand Shah (Aliganj, 1956), Introduction by B L Atreya
3 Ibid , see verse 3
4 *Niyamsara* by Kundakunda, Translated by Uggar Sain (Lucknow, 1931), p 48
5 Champat Rai Jain's Foreword in Pujyapada Svami, *Ishtopadesh* (Agas, 1986), p 78
6 Ibid
7 *Stuti* (eulogy) of Vasupujya Bhagwan in *Doha-Stuti Shatak* See *Samagra Acharya Vidyasagar*, Vol 3 (Sagar, n d), p 365
8 *Samadhi Shatak*, n 2, Introduction by B L Atreya
9 There is no rule that a *shatak* should have exactly 100 verses For instance, Bhartrahari's *Niti-shatak* has 110 verses, his *Vairagya-shatak* has 113, *Bhudhar-Jain-shatak* has 107, *Dhyan-shatak* has 105 and Samantabhadra's *Jina-shatak* has 116 verses Hence there is nothing unusual in *Samadhi Shatak* having 105 verses Pujyapada, *Samadhi-tantra aur Ishtopadesh*, ed Jugal Kishore Mukhtar (Delhi, 1965), p 25
10 Sri Kundakundacharya's *Pravachansara*, Translated by A N Upadhye (Agas, 1984), gatha 7, p 348
11 *Samadhi Shatak*, n 2, Introduction by B L Atreya
12 *Samadhi-tantra aur Ishtopadesh*, n 9, pp 16-17 See also Yogindudeva, *Paramatma Prakash*, ed by A N Upadhye (Agas, 1988), Book I, verses 11 15, and Ibid , Introduction, pp 36 37
13 *Samadhi Shatak*, n 2, Introduction by B L Atreya
14 Ibid
15 Acharya Mahaprajna, *Jain Yoga* (Ladnu, 1980), *Prastuti*

ISHTOPADESH
THE DISCOURSE DIVINE

by Acharya Pujyapada

THE DISCOURSE DIVINE

(*Ishtopadesh* by Shri Pujyapada Svami)

Translation by Late Champat Rai Jain
Bar-at-Law Vidyavaridhi

Obeisance

1 He who has attained the purity of his nature by the destruction of all his Karmas by his own effort—to such an Omniscient Paramatman salutation is offered

EXPLANATION

Omniscience is the attribute of the Pure and Perfect soul, and is the most essential of divine qualities, which are all implied in it In Jainism salutation is offered to Divinity not because the devotee expects any boons from the object of his veneration and worship, not because salutation is pleasing to Him who is the embodiment of all divine attributes, not even because such salutation is itself,in any sense, the aim and object of worship, but because the Paramatman is the Ideal of Perfection for the devotee, who wants to realize it in His own self, and because the adoration of Him who represents the Perfection of Divinity in His own pure being is the only means of attaining to it, at least in the earlier stages of the path

God and Self

2 As gold in the ore is held to become pure gold on the intervention of the real causes of purification, in the same manner on the attainment to self-nature the impure (unemancipated) soul is also regarded as pure Spirit.

Path of Peace and Piety

3 Observance of vows leads to birth in the heavens, therefore their observance is proper, the vowless life drags one to a birth in the hells, which is painful, therefore, vowlessness should be avoided, when two persons are waiting for the arrival of another person, but one of them waits in the heat of the sun and the other in the shade, great is the difference between the conditions, precisely the same difference is to be found between the condition of him who leads a life regulated by the vows and of him whose life is not so regulated

4 The soul that is capable of conferring the divine status when meditated upon how far can the heavens be from him? Can the man who is able to carry a load to a distance of two *koses* feel tired when carrying it only half a *kos*?

5 The happiness that is enjoyed by the residents of heavens appertains to the senses, is free from disturbance [literally, disease], enjoyable for very long periods of time, and is without a parallel outside the heavens!

Philosophy of Pain and Pleasure

6 The experiences of pleasures and pains of the *samsari jivas* (unemancipated souls) are purely imaginary, for this reason the sense-produced pleasures give rise, like disease, to uneasiness on the approach of trouble!

Ignorance, the Cause of all Ills

7 Deluded by infatuation the knowing being is unable to acquire adequate knowledge of the nature of things, in the same way as a person who has lost his wits in consequence of eating intoxicating food is unable to know them properly!

EXPLANATION

Infatuations — likes and dislikes, etc — deprive us of that purer form of mental serenity which is necessary for the acquisition of true knowledge, for, as is well known, lucidity of the intellectual

faculty is clouded when the mind is strongly agitated by passions and desires and wrong convictions and beliefs

8 All the objects, the body, the house, the wealth, the wife, the son, the friend, the enemy and the like are quite different in their nature from the soul, the foolish man, however, looks upon them as his own!

9 The birds gather together to pass the night, on a tree, from various places in different directions in the evening, but at the earliest moment at the break of day they depart in the pursuit of their diverse purposes, for different places in all directions!

EXPLANATION

The world is like a tree where the birds gather together to pass the night, in the morning they are gone In the same way friends and relations are formed in this world, as if for the night, at the break of day we part company from them, each one going his own way! Who, then, but the foolish will suffer himself to be entangled with such 'roosting-time' ties?

10 Why should the evil-doer become angry with him who takes revenge on him? He who pulls down the *trangura* with both his feet is himself felled to the ground through its instrumentality! This is but just! It therefore, does not become one to get angry!

EXPLANATION

The *trangura* is an instrument so constructed that if a man holds it with both his hands and then tries with his feet to pull it down to the ground, it will overthrow him at once The Acharya likens the action of an evil-doer to the result of pulling down the *trangura* The evil one experiences at this moment from the hands of an enemy is sure enough the result of one's own evil-doing in the past It is that evil which like the trangura has rebounded on oneself and is responsible for one's suffering Surely, this is but justice, pure and simple Where is, then, room for anger in this? The point is that in this world evil is caused by evil, what

is experienced now as an evil, experience is sure enough the resultant of an evil act done by us in the past The experiencer of evil is thus himself proved to be the doer of evil and the cause of his own suffering. Still it is necessary to punish the evil-doer, for otherwise it will be destructive of society and good order The wise man should, however, so control himself that he should do his duty, but should not allow himself to be carried away by passion in its discharge. The judge, for instance, should so deport himself as to punish the prisoner who is proved to be guilty, but while doing so he should maintain his own serenity of mind and should not allow his decision to be influenced by anger The result of anger is very harmful for the soul, it tends to undesirable conditions in the next rebirth Hence, the judge who allows his mind to be swayed by passion will be incurring the liability for a painful hereafter While the judge who merely discharges his duty and remains calm and collected and of an unruffled temperament will be avoiding the liability and will also be shortening his own bondage as the result of passionlessness

11 Tied to the long rope intwined with [the strands of] attachments and aversions, the soul is whirled about in the ocean of *samsara* (transmigratory existence) for immeasurable time, led by ignorance!

EXPLANATION

Love and hatred, or attachment and aversion, are the causes of bondage and transmigration The series of births and deaths is unending, except in the case of him who acquires Self-knowledge Hence the statement that souls wander about in transmigration for time beyond measure Ignorance of the real nature of the soul and the non-soul, and of happiness and what is not happiness though it may appear to be so, is the producer of loves and hatreds of embodied life. Led by these soul comes and remains under the sway of *karmic* forces that drag it about in different conditions and grades of existence in the different parts of the world

12 The *samsara* (transmigratory condition) is like a wheel at a well, where before one bucketful of distress is got over a large number of afflictions overtake the soul!

EXPLANATION

The thoughtful mind only discovers the world to be full of misery and pain in all conditions No one thinks of associating happiness with the conditions of existence in the lower grades of life. The trees are rooted to the spot and remain perpetually exposed to the inclemency of seasons, they are further subjected to all kinds of afflictions in the shape of cutting, piercing, burning, uprooting and the like. The smaller insects are destroyed by the thousand by the careless movements of their bigger fellow-beings No one cares for their writhings and suffering The birds and beasts and fishes are seized and devoured mercilessly by animals and men Man himself is a constant prey to the fear of death, and lives in perpetual dread of calamity and misfortune Those even who may be regarded as favourites of fortunes are troubled with many kinds of mental and bodily troubles of their own and of their relations and friends And at the end of a career, even where it has been the least undesirable, there is nothing more comforting than the grave or the burning pyre to look forward to Death and the blankness of death ever stare the thinking being in the face Human life is short and best of its conditions is ephemeral and fleeting, you have hardly celebrated the advent of a joy when its place is taken by affliction in some form or other Those who are unlucky spend their whole time in crying and lamentations Their suffering ceases even to excite the pity of the passers by, by its frequency Some of them actually experience all the excruciating horrors of hell-life without being in hell! Kings and millionaires and potentates are no exceptions, they are subject to the pain and misery which the flesh is heir to The Acharya, therefore, justly says that this world of transmigratory life is so full of suffering and pain that you have hardly got-over one affliction when its place has been filled up with a dozen others The wise should, therefore, only seek to obtain release from the world to obtain *nirvana* where there is eternal peace and joy and life unending

Wealth is no remedy for Worldly Ills

13 He who regards himself as happy on account of the possession for wealth and other like objects of desire, that are obtained with great trouble, that require a lot of botheration in their protection and that are after all perishable, is like the fool who eats clarified butter when suffering from fever and then thinks that he is enjoying good health!

14 The fool is not warned by seeing distress overtake others, he acts like the man who, seated on the top of a tree in the midst of a burning forest, sees deer and other living things perish, but does not think that the same fate is soon to overtake him!

15 Time is the cause of the shortening of the duration of life as well as of the increase of wealth the amassers of wealth [thus] love money more than their lives!

16 The poor man who accumulates wealth so as to be able to acquire merit and the destruction of evil *karmas* by spending it in charity is like the man who covers himself with filth in the expectation that he is going to bathe his body thereafter

17 What! will any wise man indulge in the pleasures of the senses which cause trouble in their acquisition, enkindle lust and desire at the moment of enjoyment and are very painful at the time of parting? Should a wise man do so, he would not abandon himself to the lustful feeling

EXPLANATION

According to the degree of foresight developed by them, men fall into three classes, namely, the short-sighted, the far-sighted and the farthest-sighted The first class is that of fools, as all will agree The second is that of men who are worldly wise They are learned and thoughtful, but only in matters pertaining to the world, and the concerns of the immediate life that comes to an end after some three score years and ten, when their wisdom also perishes The third class comprises those few but deeply thoughtful souls who have understood the nature of life and know that the soul survives the physical death They are familiar with the true nature of things and know that there is no rest or peace for the soul outside *nirvana* They are the farthest-sighted, for this reason, we may also call them *Dharma*-sighted, for *Dharma* signifies the ultimate Truth and the nature of things Of these Knowers of the true nature of things it is said that they will not indulge in sensual lusts, knowing them to be the causes of suffering and pain, though not appearing to be such to the first or the second classes of men Should a Knower of

Truth be found to indulge in the pleasures of the world, he would not abandon himself altogether to them, but would only be influenced by them in so far as he is unable to resist the forces of Karmic infatuation engendered in the past The point is this that the knowledge of Truth changes the angle of vision of the wise one who may not be able to resist the temptation but who will detest himself all the time for his failings, where the fool will simply plunge himself headlong in the whirling vortex of pleasures and lusts

18 By the contact of which even pure objects are rendered impure and which is a constant source of affliction, to seek to provide such a body with the objects to pleasure is vanity!

19 Whatever action is beneficial to the soul is harmful to the body, and whatever action is beneficial to the body is harmful to the soul!

Contemplation is the Only Remedy

20 When the divine wish-fulfilling Jewel and a piece of refuse both are obtainable by meditation, which of these will the man of discrimination choose?

21 This soul can be adequately known by self-contemplation and is of the size of its body, immortal, of an exceedingly blissful nature and the knower of *Loka* and *Aloka*!

Explanation

In this *shloka* the Acharya has given a brief description of the soul as freed from the bondage of matter It is, roughly speaking of the size, of its physical body and is indestructible, hence immortal Knowledge and bliss appertain to it by nature, being but two of its divine attributes It can be known adequately in self-contemplation, and when established in its natural purity, freed from the corrupting companionship of matter, it is the enjoyer of unbounded joy and the knower of the entirety of things, which constitute what is known as the *Lokaloka* (*Loka*=the universe of life and matter+*aloka*=the infinity of pure space lying beyond the *Loka*)

Path of Self-Realization

22 Controlling his senses, with concentrated mind, the knower of the Self should contemplate the Self, seated in his own Self, through the Self!

23 Devotion to ignorance bestows ignorance, and devotion to *jnana* (self-knowledge) bestows Knowledge, for it is well established that a thing can grant only that of which it is possessed!

24. By bearing with equanimity, by the power of the soulforce, the trials and hardships consequent on world-renunciation, is accomplished speedily the destruction of *Karmas* and the stoppage of further inflow thereof!

EXPLANATION

There are two aspects of the *karmic* force the *dravya* and the *bhava karmas* *Dravya karmas* simply mean matter which flows into the soul with every thought and word and deed *Bhava karmas* are inner mental states, that is to say feelings, cravings and the like which are the causes that lead to the inflow of matter towards the soul The bondage of the soul consists in the state of embodiment which signifies association with matter The ascetic aspires to separate his soul completely from the material impurities that defile and hold it in bondage The inflow of matter is termed *asrava*, and takes place only because of a certain kind of magnetic attraction which the soul develops under the influence of desire. It ceases when the soul becomes desireless completely The matter existing in combination with the soul also then begins to dissolve and soon becomes separated from it This is termed *nirjara*, in the course of which many hardships have to be faced by the aspirant If these are cheerfully borne, the goal of freedom and bliss is reached speedily, and the soul becomes a pure and perfected God The destruction of desire, therefore, is the key to the situation, and the *Acharya* points out that those who preserve equanimity of mind in the midst of trials and temptations speedily attain to the Supreme Status by the stoppage of the fresh inflow and the destruction of the existing *karmas*

25 In a statement such as 'I am the maker of the mat', two

objects are implied, but where the soul itself is the instrument as well as the object of contemplation, how can there be duality in that state?

26 The soul involved in the delusion of egoity is enmeshed in the bondage of *karmas*; he who is free from delusion of egoity is freed from the bondage of *karma*; this is the order of things, such being the law, one should try in all possible ways to attain to pure self-contemplation, devoid of the delusion of egoity

Explanation

We have already seen that desire is the root of bondage. Here the *Acharya* takes us a step further towards the analysis of desire, which is rooted in the delusion of identity with the body The ordinary man only knows himself as the physical personality and naturally remains absorbed in the gratifications of the bodily cravings and wants This is the delusion which the *Acharya* warns us against

27 I am one, I am without delusion, I am the knower of things, I am knowable by Master Ascetics, all other conditions that arise by the union of the not-self are foreign to my nature in every way!

Explanation

The soul is here described from what is known as the *nishchaya naya*, that is to say in respect of its pure natural attributes, in other words, as a pure spirit The pure spirit is devoid of parts, and therefore, only one, being a pure embodiment of knowledge, without any obstructing veils to curtail the field of its knowing functions, it is devoid of delusion, rid of all forms of defilement and corruption, it is pure, having omniscience for its attribute, it is the true knower, and not being endowed with sensible qualities, it is knowable by the super-clairvoyant vision of Great Ascetics and Saints All the other qualities, attributes and relations which appertain to embodied existence are really produced under the corrupting influence of matter, and are, therefore, not natural to a pure Spirit

28 The souls involved in transmigration have to suffer a multitude of afflictions, owing to the association of the not-Self, the body and the like therefore, I [shall] renounce them along with all the activities of the mind, the body and speech!

The Divinity of Self

29 I am not subject to death, 'then, what should I fear death for? Nor am I subject to disease, then, what can cause me pain? I am not a child, I am not an old man, nor am I a youth all these appertain to the flesh (matter)!

30 Again and again, through delusions, have the bodies of matter been enjoyed and thrown off by me, how can I long for them now that I am endowed with true wisdom, for no one likes to eat the leavings

31 *Karma* works in its own cause, the soul works for its own good who is there in the world that will not work for his own good when he has the power to do so?

32 O Witless one! thou art serving this visible show that is not thyself, thou shouldst now renounce doing good to others and take to doing good to thine own Self!

Explanation

It is the way of the world that one gives up serving those who are found to be inimical to oneself The soul has been serving its physical body and the rest of the visible sensible panorama, in the belief that its good lies with the things outside itself But it has now learnt their real nature They are — all the ties and joys and relationships of the world, taken together — only so many enemies in disguise! The Acharya, therefore, exhorts the soul that is endowed with true insight into the nature of things to abandon them to their own fate and turn to its own welfare, that is, to take self contemplation

33 He who has acquired the discrimination between the Self and the not-Self, through the teachings of the preceptor,

by repeated meditation on the nature of things, or by direct inner Self-perception, that great soul enjoys the happiness appertaining to salvation constantly!

Self is his Own Guide

34 Because of its internal longing for the attainment of the highest Ideal, because of its understanding of that Ideal, and because of its engaging itself in the realisation of its Ideal, because of these the soul is its own preceptor!

Explanation

The outside Teachers and guides are only helpful where the soul itself is ripe for advancement on the path, their word is of no avail where the hearer is not open to receive it For this reason the real teacher and guide is the soul itself, and so far as exertion is implied in the realisation of the ideal, it is the soul's own action which can ever lead to its advancement and progress on the path Hence the statement that it is its own preceptor!

35 Those not yet qualified for the acquisition of Truth cannot become the knowers of Truth, the knowers of Truth cannot become devoid of it, external Teachers are useful like Ether which is but helpful in the motion (of moving things)!

Explanation

The *Acharya* here elucidates the nature of the teaching from an outside source It is like ether which is helpful to the object in motion, but which does not push or move any one Similarly, an external Guide can help only the soul that has acquired a longing to proceed on the Path of Freedom, he cannot impart the impulse which is to initiate the proceeding!

Features of a Yogi

36 He in whose mind no disturbances occur and who is established in the knowledge of the Self, such an ascetic should engage himself diligently in the contemplation of his soul, in a lonely place

37 As greater and greater progress is made in the realization of the glorious Self, so is lessened, more and more, the liking for even those objects of pleasure which may be obtained with ease

38 As even those objects of pleasure which are easily obtainable become increasingly intolerable, in the same measure does the glorious self come into one's enjoyment[1]

EXPLANATION

The enjoyment of the natural inherent joy of life increases side by side with the sense of indifference for worldly pleasures Thus the more there is of the enjoyment of the internal spiritual happiness, the less is the craving for the sense-produced pleasures, and, conversely, the greater the sense of indifference for worldly attractions and joys, the greater the enjoyment of the real bliss appertaining to Life

39 The seeker of the self regards the whole world as a product of illusion, and is moved by the desire to attain to self-realization If he ever becomes entangled in anything else he repents of it

EXPLANATION

Self-realization is possible only by completely turning the back on the temptations and snares of the world, hence, he who longs to attain to it must regard the panorama of the world as transient, instable and fleeting, in other words, as the product of illusion The wise man will thus never allow himself to be entangled in anything worldly Born with all the weaknesses of the human nature, he is nevertheless subject to powerful cravings and impulsions, and may, under their influence, deviate from the proper path The *Acharya* says that the true characteristic of a wise man is that whenever he is entangled in any of the worldly pleasures, neglecting his proper Dharma (duty), he will be repenting of his wrong action, even while doing it For repentance implies confession which is half the amends

40 The seeker after the Self longs for solitude, preferring dissociation with men, if he has to speak to men for a purpose

of his own, he puts it out of his mind as soon as it is said!

41 He who has firmly established himself in the knowledge of the Self, such a one does not speak while speaking, does not move while moving and does not see while seeing!

42 The ascetic immersed in the process of self-realization has no awareness of even his body, being undisturbed by questions such as what is the soul? What is its nature? Who is its master? From whom is it derived? Where does it reside? and the like

43 He who abides in a place, becomes, attached to the place, he who takes a liking to a locality does not give it up to go elsewhere?

44 The ascetic, not stirring out of his Self and not attending to the particular natures of the not-Self, does not become their enjoyer, by not enjoying the not-self he is not bound by *karmas*, but becomes released from them!

Self-Culture is the Best Culture

45 The not-self are surely never the Self, only sorrow accrues to the soul from them the Self ever remains the Self, it is, therefore, the cause of happiness, because of this, great personages have exerted themselves for the realization of the Self!

46 Matter which the undiscerning soul attaches itself to, never leaves him wherever he goes in the four *gatis*!

47 He who is firmly established in his own Self and keeps away from the worldly intercourse, a supreme kind of happiness is produced in the being of such a *yogi*!

48 Self produced happiness is constantly burning up the *karmic* fuel in large quantities, while the *yogi*, indifferent to

the external pain, is not affected by it in the least!

49 That excellent and supreme light of the Self is the destroyer of ignorance, —the seekers after salvation should always engage themselves in questioning others about it, in affectionately seeking it and in realizing it by actual experience!

50 The Self is different from matter, matter is different from the Self, this is the quintessence of all the compilations of wisdom, all the rest of knowledge is but an amplification of this!

Blessings

51 The wise *bhavya* who has well understood the teaching of the *Ishtopadesha* and who maintains the serenity of mind by the effort of his will when he is respected as well as when disrespect is shown to him, and who has freed himself from the attachment to the non-self, obtains the matchless treasure of Moksha, whether he lives in a city or in a jungle

Explanation

Faith in the glorious nature of the Self and the mental equanimity are the chief things necessary for the obtainment of release from the cycle of births and deaths (transmigration) The rule with faith is that it never fails to translate itself into action, sooner or later, since belief is the builder and moulder of character, and the controller of impulses For this reason, even the greatest sinner need not despair, and if he will intelligently try to understand the teaching herein imparted and apply himself to put faith into it he will soon find himself travelling on the road to saintship Whether he walks towards it or travels in some more speedy way, will depend on the nature of the obstruction that might be offered by the *karmas* of his previous life But even the worst of *karmas* begin to lose their power under the loosening influence of the Right Faith, and are speedily destroyed by the scorching fire of Right Knowledge Mental equanimity is speedily reached in this manner, and the rest becomes easy by a constant meditation on the *Ishtopadesh* which is the Discourse Divine as well as the name of the book in the reader's hand!

ISHTOPADESH SANSKRIT

इष्टोपदेशः

यस्य स्वयं स्वभावाप्तिरभावे कृत्स्नकर्मणः ।
तस्मै संज्ञानरूपाय नमोऽस्तु परमात्मने ।।१।।

योग्योपादान योगेन दृषदः स्वर्णता मता ।
द्रव्यादिस्वादिसम्पत्तावात्मनोऽप्यात्मता मता ।।२।।

वरं व्रतैः पदं दैवं नाव्रतैर्बत नारकम् ।
छायातपस्थयोर्भेदः प्रतिपालयतोर्महान ।।३।।

यत्र भावः शिवं दत्ते द्यौः कियद्दूरवर्तिनी ।
यो नयत्याशु गव्यूति क्रोशार्द्धे किं स सीदती ।।४।।

हृषीकजमनातंकं दीर्घकालोपलालितम् ।
नाके नाकौकसा सौख्यं नाके नाकौकसामिव ।।५।।

वासनामात्रमेवैतत्सुखं दुःखं च देहिनां ।
तथा ह्युद्वेजयत्येते भोगा रोगा इवापदि ।।६।।

मोहेन संवृत ज्ञान स्वभावं लभते न हि ।
मत्तः पुमान्पादार्थानां यथा मदनकोद्रवैः ।।७।।

वपुर्गृहं धनं दाराः पुत्रा मित्राणि शत्रवः ।
सर्वथान्यस्वभावानि मूढ. स्वानि प्रपद्यते ।।८।।

दिग्देशेभ्यः खगा एत्य संवसति नगे नगे ।
स्वस्वकार्यवशाद्यांति देशे दिक्षु प्रगे प्रगे ।।९।।

विराधकः कथ हंत्रे जनाय परिकुप्यति ।
त्र्यंगुलं पातयन्पद्भ्यां स्वयं दंडेन पात्यते ।।१०।।

रागद्वेषद्वयीदीर्घनेत्राकर्षण कर्मणा ।
अज्ञानात्सुचिरं जीवः संसाराब्धौ भ्रमत्यसौ ॥११॥

विपद्भवपदावर्ते पदिके वातिवाह्यते ।
यावत्तावद्भवंत्यन्याः प्रचुरा विपदः पुरः ॥१२॥

दुरर्ज्येनासुरक्षेण नश्वरेण धनादिना ।
स्वस्थंमन्यो जनः कोऽपि ज्वरवानिव सर्पिषा ॥१३॥

विपत्तिमात्मनो मूढः परेषामिव नेक्षते ।
दह्यमानमृगाकीर्णवनांतर तरुस्थवत् ॥१४॥

आयुर्वृद्धि क्षयोत्कर्षहेतुं कालस्य निर्गमं ।
वांछतां धनिनामिष्टं जीवितात्सुतरां धनं ॥१५॥

त्यागाय श्रेयसे वित्तमवित्तः संचिनोति यः ।
स्वशरीरं स पंकेन स्नास्यामीति विलंपति ॥१६॥

आरंभे तापकान्प्राप्तावतृप्ति प्रतिपादकान् ।
अंते सुदुस्त्यजान् कामान् कामं कः सेवते सुधीः ॥१७॥

भवंति प्राप्य यत्संगमशुचीनि शुचीन्यपि ।
स कायः संततापायस्तदर्थं प्रार्थना वृथा ॥१८॥

यज्जीवस्योपकाराय तद्देहस्यापकारकं ।
यद्देहस्योपकाराय तज्जीवस्यापकारकं ॥१९॥

इतश्चिन्तामणिर्दिव्य इतः पिण्याकखंडकं ।
ध्यानेन चेदुभे लभ्ये क्वाद्रियंतां विवेकिनः ॥२०॥

स्वसंवेदनसुव्यक्तस्तनुमात्रो निरत्ययः ।
अत्यंतसौख्यवानात्मा लोकालोकविलोकनः ॥२१॥

संयम्य करणग्राममेकाग्रत्वेन चेतसः ।
आत्मानमात्मवान्ध्यायेदात्मनैवात्मनि स्थितं ॥२२॥

अज्ञानोपास्तिरज्ञानं ज्ञानं ज्ञानि समाश्रयः ।
ददाति यत्तु यस्यास्ति सुप्रसिद्धमिदं वचः ॥२३॥

परीषहाद्यविज्ञानादास्रवस्य निरोधिनी ।
जायतेऽध्यात्मयोगेन कर्मणामाशु निर्जरा ॥२४॥

कटस्य कर्त्ताहमिति संबंधः स्याद् द्वयोर्द्वयोः ।
ध्यानं ध्येयं यदात्मैव संबंधः कीदृशस्तदा ॥२५॥

बध्यते मुच्यते जीवः सममो निर्ममः क्रमात् ।
तस्मात्सर्वं प्रयत्नेन निर्ममत्वं विचिंतयेत् ॥२६॥

एकोऽहं निर्ममः शुद्धो ज्ञानी योगीन्द्र गोचरः ।
बाह्याः संयोगजा भावा मत्तः सर्वेऽपि सर्वथा ॥२७॥

दुःखसंदोहभागित्वं संयोगादिह देहिनाम् ।
त्यजाम्येनं ततः सर्वं मनोवाक्कायकर्मभिः ॥२८॥

न मे मृत्युः कुतो भीतिर्न मे व्याधिः कुतो व्यथा ।
नाहं बालो न वृद्धोऽहं न युवैतानि पुद्गले ॥२९॥

भुक्तोज्झिता मुहुर्मोहान्मया सर्वेऽपि पुद्गलाः ।
उच्छिष्टेष्विव तेष्वद्य मम विज्ञस्य का स्पृहा ॥३०॥

कर्म कर्महिताबन्धि जीवो जीवहितस्पृहः ।
स्वस्वप्रभावभूयस्त्वे स्वार्थं को वा न वाञ्छति ॥३१॥

परोपकृतिमुत्सृज्य स्वोपकारपरो भव ।
उपकुर्वन्परस्याज्ञो दृश्यमानस्य लोकवत् ॥३२॥

गुरुपदेशादभ्यासात्संवित्तेः स्वपरांतरं ।
जानाति यः स जानाति मोक्षसौख्यं निरंतरम् ॥३३॥

स्वस्मिन्सद भिलाषित्वाद भीष्टज्ञापकत्वतः ।
स्वयं हितप्रयोक्तृत्वादात्मैव गुरुरात्मनः ।।३४।।

नाज्ञो विज्ञत्वमायाति विज्ञो नाज्ञत्वमृच्छति ।
निमित्तमात्र मन्यस्तु गतेर्धर्मास्तिकायवत् ।।३५।।

अभवच्चित्तविक्षेप एकांते तत्त्वसंस्थितः ।
अभ्यस्येदभियोगेन योगी तत्वं निजात्मनः ।।३६।।

यथा यथा समायाति संवित्तौ तत्त्वमुत्तमम् ।
तथा तथा न रोचंते विषयाः सुलभा अपि ।।३७।।

यथा यथा न रोचंते विषयाः सुलभा अपि ।
तथा तथा समायाति संवित्तौ तत्वमुत्तमम् ।।३८।।

निशामयति निःशेषमिंद्रजालोपमं जगत् ।
स्पृहयत्यात्मलाभाय गत्वान्यत्रानुतप्यते ।।३९।।

इच्छत्येकांतसंवासं निर्जनंजनितादरः ।
निजकार्यवशात्किंचिदुक्त्वा विस्मरति द्रुतं ।।४०।।

ब्रुवन्नपि हि न ब्रूते गच्छन्नपि न गच्छति ।
स्थिरीकृतात्मतत्त्वस्तु पश्यन्नपि न पश्यति ।।४१।।

किमिदं कीदृशं कस्य कस्मात्क्वेत्य विशेषयन् ।
स्वदेहमपि नावैति योगी योगपरायण ।।४२।।

यो यत्र निवसन्नास्ते स तत्र कुरुते रतिं ।
यो यत्र रमते तस्मादन्यत्र स न गच्छति ।।४३।।

अगच्छंस्तद्विशेषाणामनभिज्ञश्च जायते ।
अज्ञाततद्विशेषस्तु बद्ध्यते न विमुच्यते ।।४४।।

परः परस्ततो दुःखमात्मैवात्मा ततः सुखं ।
अत एव महात्मानस्तन्निमित्तं कृतोद्यमाः ।।४५।।

अविद्वान्पुद्गलद्रव्यं योऽभिनन्दति तस्य तत् ।
न जातु जंतोः सामीप्यं चतुर्गतिषु मुंचति ।।४६।।

आत्मानुष्ठाननिष्ठस्य व्यवहारबहिःस्थितेः ।
जायते परमानंदः कश्चिद्योगेन योगिनः ।।४७।।

आनंदो निर्दहत्युद्धं कर्मेन्धनमनारतं ।
न चासौ खिद्यते योगीर्बहिर्दुःखेष्वचेतनः ।।४८।।

अविद्याभिदुरं ज्योतिः परं ज्ञानमयं महत् ।
प्रष्टव्यंतदेष्टव्यं तद्द्रष्टव्यं मुमुक्षुभिः ।।४९।।

जीवोऽन्यः पुद्गलश्चान्य इत्यसौ तत्त्वसंग्रहः ।
यदन्यदुच्यतेकिंचित्सोऽस्तु तस्यैव विस्तरः ।।५०।।

इष्टोपदेशमिति सम्यगधीत्य धीमान्
मानापमानसमतां स्वमताद्वितन्य ।
मुक्ताग्रहो विनिवसन्सजने वने वा
मुक्तिश्रियं निपमामुपयाति भव्यः ।।५१।।

।। इति श्रीइष्टोपदेशः समाप्तः ।।

— ❀ —

ISHTOPADESH HINDI

इष्टोपदेश (हिन्दी)

स्वय कर्म सब नाश करि, प्रगटायो निजभाव।
परमातम सर्वज्ञको, वदो करि शुभ भाव।। (1)

स्वर्ण पाषाण सुहेतु से, स्वय कनक हो जाय।
सुद्रव्यादि चारो मिले, आप शुद्धता थाय।। (2)

मित्र राह देखत खडे, इक छाया इक धूप।
व्रतपालनसे देवपद, अव्रत दुर्गति कूप।। (3)

आत्मभाव यदि मोक्षप्रद, स्वर्ग है कितनी दूर।
दोय कोस जो ले चले, आध कोस सुख पूर।। (4)

इन्द्रियजन्य निरोगमय, दीर्घकाल तक भोग्य।
स्वर्गवासि देवनिको, सुख उनही के योग्य।। (5)

विषयी सुख दु ख मानते, है अज्ञान प्रसाद।
भोग रोगवत् कष्टमे, तन मन करत विषाद।। (6)

मोहकर्मके उदयसे, वस्तुस्वभाव न पात।
मदकारी कोदो भखे, उल्टा जगत लखात।। (7)

पुत्र मित्र घर तन तिया, धन रिपु आदि पदार्थ।
बिल्कुल निजसे भिन्न है, मानत मूढ निजार्थ।। (8)

दिशा देशसे आयकर, पक्षी वृक्ष बसन्त।
प्रात होत निज कार्यवश, इच्छित देश उडन्त।। (9)

अपराधी जन क्यो करे, हन्ता जनपर क्रोध।
दो पग अगुल भहि नमे, आपहि गिरत अबोध।। (10)

मथत दूध डोरीनिते, दड फिरत बहु बार।
राग द्वेष अज्ञानसे, जीव भ्रमत ससार।। (11)

जबतक एक विपद टले, अन्य विपद बहु आय।
पदिका जिमि घटियत्र मे, बार बार भरमाय।। (12)

कठिन प्राप्त सरक्ष्य ये, नश्वर धन पुत्रादि।
इनसे सुखकी कल्पना, जिमि घृतसे ज्वर व्याधि।। (13)

परकी विपदा देखता, अपनी देखे नाहि।
जलते पशु जा वन विषैं, जड तरुपर ठहराहि।। (14)

आयु क्षय धनवृद्धिको, कारण काल प्रमान।
चाहत हैं धनवान धन, प्राणनिते अधिकान।। (15)

पुण्य हेतु दानादिको, निर्धन धन सचेय।
स्नान हेतु निज तन कुधी, कीचडसे लिम्पेय।। (16)

भोगार्जन दु खद महा, भोजन तृष्णा बाढ।
अत त्यजत गुरु कष्ट हो, को बुध भोगत गाढ।। (17)

शुचि पदार्थ भी सग ते, महा अशुचि हो जाँय।
विघ्न करण नित काय हित, भोगेच्छा विफलाय।। (18)

आतम हित जो करत है, सो तनको अपकार।
जो तनका हित करत है, सो जियको अपकार।। (19)

इत चिंतामणि है महत्, उत खल टूक असार।
ध्यान उभय यदि देत बुध, किसको मानत सार।। (20)

निज अनुभवसे प्रगट है, नित्य शरीर-प्रमान।
लोकालोक निहारता, आतम अति सुखवान।। (21)

मनको कर एकाग्र, सब इंद्रियविषय मिटाय।
आतमज्ञानी आत्ममे, निजको निजसे ध्याय।। (22)

अज्ञभक्ति अज्ञानको, ज्ञानभक्ति दे ज्ञान।
लोकोक्ती जो जो धरे, करे सो ताको दान।। (23)

परिषहादि अनुभव बिना, आतम-ध्यान प्रताप।
शीघ्र ससवर निर्जरा, होत कर्मकी आप।। (24)

'कटका मैं कर्तार हूँ' यह द्विष्ठ सम्बन्ध।
आप हि ध्याता ध्येय जहँ, कैसे भिन्न सम्बन्ध।। (25)

मोही बाँधत कर्मको, निर्मोही छुट जाय।
याते गाढ प्रयत्न से, निर्ममता उपजाय।। (26)

मै इक निर्मम शुद्ध हूँ, ज्ञानी योगीगम्य।
कर्मोदयसे भाव सब, मोतैं पूर्ण अगम्य।। (27)

प्राणी जा सयोगतैं, दु ख समूह लहात।
याते मन वच काय युत, हूँ तो सर्व तजात।। (28)

मरण रोग मोमें नही, ताते सदा निशाक।
बाल तरुण नहि वृद्ध हूँ, ये सब पुद्गल अंक।। (29)

सब पुद्गलको मोहसे, भोग भोगकर त्याग।
मैं ज्ञानी करता नहीं, उस उच्छिष्टमे राग।। (30)

कर्म कर्महितकार है, जीव जीवहितकार।
निज प्रभाव बल देखकर, को न स्वार्थ करतार।। (31)

प्रगट अन्य देहादिका, मूढ करत उपकार।
सज्जनवत् या मूल को, तज कर निज उपकार।। (32)

गुरु उपदेश अभ्याससे, निज अनुभवसे भेद।
निज-परको जो अनुभवे, लहै स्वसुख बेखेद।। (33)

आपहि निज हित चाहता, आपहि ज्ञाता होय।
आपहि निज हित प्रेरता, निज गुरु आपहि होय।। (34)

मूर्ख न ज्ञानी हो सके, ज्ञानी मूर्ख न होय।
निमित्त मात्र पर जान, जिमि गति धर्मते होय।। (35)

क्षोभ रहित एकान्तमे, तत्त्वज्ञान चित धाय।
सावधान हो सयमी, निज स्वरूपको भाय।। (36)

जस जस आतम तत्त्वमे, अनुभव आता जाय।
तस तस विषय सुलभ्य भी, ताको नही सुहाय।। (37)

जस जस विषय सुलभ्य भी, ताको नही सुहाय।
तस तस आतम तत्त्वमें, अनुभव बढता जाय।। (38)

इन्द्रजाल सम देख जग, निज अनुभव रुचि लात।
अन्य विषयमे जात यदि, तो मनमे पछतात।। (39)

निर्जनता आदर करत, एकात सवास विचार।
निज कारजवश कुछ कहे, भूल जात उस बार।। (40)

देखत भी नहि देखते, बोलत बोलत नाहि।
दृढ़ प्रतीत आतममयी, चालत चालत नाहि।। (41)

क्या कैसा किसका किसमे, कहाँ यह आतम राम।
तज विकल्प निज देह न जाने, योगी निज विश्राम।। (42)

जो जामे बसता रहे, सो तामे रुचि पाय।
जो जामे रम जात है, सो ता तज नहि जाय।। (43)

वस्तु विशेष विकल्पको, नहि करता मतिमान।
स्वात्मनिष्ठतासे छुटत, नहि बँधता गुणवान।। (44)

पर पर ताते दुःख हो, निज निज ही सुखदाय।
महापुरुष उद्यम किया, निज हितार्थ मन लाय।। (45)

पुद्गलको निज जानकर अज्ञानी रमजाय।
चहुँगतिमे ता सगको, पुद्गल नही तजाय।। (46)

ग्रहण त्यागसे शून्य जो, निज आतम लवलीन।
योगीको हो ध्यानसे, कोइ परमानन्द नवीन।। (47)

निजानद नित दहत है, कर्मकाष्ठ अधिकाय।
बाह्य दुःख नहि वेदता, योगी खेद न पाय।। (48)

पूज्य अविद्या-दूर यह, ज्योति ज्ञानमय सार।
मोक्षार्थी पूछो चहो, अनुभव करो विचार।। (49)

जीव जुदा पुद्गल जुदा, यही तत्त्वका सार।
अन्य कछू व्याख्यान जो, याहीका विस्तार।। (50)

इष्टरूप उपदेशको, पढे सुबुद्धी भव्य।
मान अमानमे साम्यता, जिन मनसे कर्तव्य।।
आग्रह छोड स्वग्राममे, वा वनमे सु वसेय।
उपमा रहित स्वमोक्षश्री, निजकर सहजहि लेय।। (51)

- ब्र शीतलप्रसादजी कृत हिन्दी दोहानुवाद

ISHTOPADESH GUJARATI

इष्टोपदेश (गुजराती)

सर्व कर्मो हणी पोते, पाम्या आत्मस्वभावने।
केवलज्ञानरूपी ते, नमु सत् परमात्मने ।। (1)

स्वर्णपाषाण सुहेतु पामी सोनु बनी रहे।
सुद्रव्यादि तणा योगे, आत्मा शुद्धात्मता लहे।। (2)

व्रतो आपे सुखी स्वर्गे अव्रतो नरके दु:खो।
छाये तापे उभा बेनो, भेद मोटो अहो लखो! ।। (3)

आत्मभाव यदि मोक्ष आपे स्वर्ग विसात ना।
कोश बे जे लई जाये, क्रोशार्धे थाय म्हात ना ।। (4)

स्वर्गमा अमरोने जे सुखो इन्द्रियजन्य ए।
निरामयी चिरस्थायी देवोने योग्य भोग्य ते।। (5)

जीवोनी वासना मात्र ए इन्दिय सुखो दु:खो।
भोग ते रोगवत् पीडा, आपे आपत्तिमा जुओ ।। (6)

मोहाच्छादित जो ज्ञान, जाणे ते न स्वभावने।
मेणो चढये खुवे प्राज्ञो, शुद्धि, बुद्धि-प्रभावने ।। (7)

देह गेहादि स्त्री पुत्रो, शत्रु मित्रो धनादि तो।
स्वभावे सर्वथा न्यारा, मूढ माने स्वकीय जो ।। (8)

भिन्न देश दिशामाथी पक्षी आवी तरु वसे।
प्रभाते सौ स्वकार्यार्थे, ऊडी जाये दिशे दिशे ।। (9)

विराधे अन्यने तु तो अन्य ते तुजने हणे।
करे छे क्रोध त्या शाने? वावे तेवु जगे लणे ।। (10)

अज्ञाने राग ने द्वेष, नेतरा कष्ट नोतरे।
खेचाता, दडवत् जीवो, भवाब्धिमा भम्या करे ।। (11)

विपत्ति एक ज्या जाये, आवे तेवी बीजी घणी।
ससारे प्राणीने एवी, घटमाल विपत्तिनी ।। (12)

कमाता रक्षता कष्ट धनादि नाशवतने।
सुखी तेथी गणे तो, शु, सुख घीथी ज्वरार्त्तने? ।। (13)

विपत्ति अन्यनी जोता, पोतानी न विचारतो।
बने ज्या सौ बळे प्राणी, मूर्ख वृक्षे रह्यो छतो ।। (14)

आयु-भोगे वधे लक्ष्मी, धनिको तोय ते चही।
धनार्थे आयु गाळी दे, प्राणथी इष्ट श्री तही ।। (15)

दान के पुण्यना नामे निर्धनो धन सग्रहे।
तो ते 'स्नाने थशु शुद्ध' चही पके वृथा पडे ।। (16)

पमाये कष्टथी भोगो, पाम्ये तृप्ति न आपता।
त्यागता दु ख दे अते, तेमा सुज्ञो शु राचता? ।। (17)

जेना सगे शुचि एवा, पदार्थो अशुचि बने।
ते दु खमूर्ति देहार्थे, भोगनी चाह शु तने? ।। (18)

आत्माने श्रेयकारी जे, देहने अपकारी ते।
किंतु देहोपकारी जे, आत्माने अपकारी ते ।। (19)

दिव्य चिंतामणि एक, काचनो कटको बीजो।
मळे जो ध्यानथी बन्ने, विवेकी इच्छशे कयो? ।। (20)

स्पष्ट स्वानुभवे व्यक्त, अक्षयी देहव्यापक।
आनद धाम आ आत्मा, लोकालोक-प्रकाशक ।। (21)

चित्त-एकाग्रता साधी, रोकी इन्द्रिय-ग्रामने।
आत्माथी सयमी ध्यावे, आत्ममा स्थित आत्मने ।। (22)

ज्ञानीना आश्रये ज्ञान, अज्ञथी अज्ञता मळे।
'होय जेनही कने जे ते, आपे' लोकोक्ति ए फले ।। (23)

परीषहो जणाये ना, मग्न अध्यात्ममा थता।
आस्रवो रोकती थाये कर्मनी शीघ्र निर्जरा ।। (24)

कर्ता हु सादडीनो त्या छे सबध जुदो कह्यो।
ध्यान-ध्येय स्वय आत्मा त्या सबध कयो रह्यो ।। (25)

ममताथी जीवने बध, मुक्ति निर्ममता थकी।
माटे सर्व प्रयत्ने ए, ध्यावो निर्ममता नकी ।। (26)

निर्मम एक हु शुद्ध, ज्ञानी योगीन्द्रगोचर।
सर्वे सयोगी भावो ते, स्वात्माथी सर्वथा पर ।। (27)

दु खना डुगरो वेदे, जीवो सयोग कारणे।
मन वाणी तनु कर्मे तजु सयोग सर्वने ।। (28)

मने ना मृत्यु, भीति शी? मने ना रोग, शी व्यथा?
ना हु तरुण, ना वृद्ध, बाल ना पुद्गले बधा ।। (29)

मोहथी भोगवी छोड्या, पुद्गलो सौ फरी फरी।
हवे ए एठमा मारे, ज्ञानीने शी स्पृहा वळी? ।। (30)

कर्मो कर्महित ताके जीवो इच्छे स्वश्रेयने।
स्व स्व प्रभावयोगे सौ, साधे कोण न स्वार्थने? ।। (31)

देहादि अन्यना अज्ञ उपकारे शी वर्तना!
लोकवत् स्वार्थ साधी ले, त्याज्य अन्योपकार हा! ।। (32)

गुरुबोधे, स्वअभ्यासे, स्वानुभूतिथी जाणता।
आत्मा ने अन्यनो भेद, ते मुक्ति-सुख माणता ।। (33)

स्वय सत्नी करे इच्छा, स्वय ज्ञापक श्रेयनो।
स्वय स्वश्रेयमा वर्ते, स्वयमेव गुरु स्वनो ।। (34)

पामे ना ज्ञानता अज्ञ, ज्ञानी ना अज्ञता ग्रहे।
निमित्तमात्र बीजा तो, गतिमा धर्मवत्, बने।। (35)

शमावी चित्तविक्षेपो, एकाते लीन आत्समा।
अभ्यासे उद्यम योगी, सहजात्मतत्त्वता।। (36)

अनुभूति निजात्मानी, जेम जेम प्रकाशती।
तेम तेम छता भोगे, स्वय रुचि विरामती।। (37)

जेम जेम छता भोगे, स्वय रुचि विरामती।
तेम तेम अनुभूति परात्मानी थती छती।। (38)

समस्त विश्वने भाले, इन्द्रजाळ समु वृथा।
आत्म-लाभ सदा इच्छे, पस्तावे परमां जता।। (39)

इच्छे एकातमा वास, चाहे निर्जनता सदा।
वदे कार्यवशे किंचित्, तेय शीघ्र भूली जता।। (40)

बोले तोये न बोले ते, चाले तोये न चालता।
स्थिरता आत्मतत्त्वे जो, देखे तोये न देखता।। (41)

विचारे ना शु आ केवु कोनु क्याथी वळी कही?
योगी तो योगमा लीन, देहभानेय ज्या नहीं।। (42)

जेमा जे वसी रहे छे, त्या ते रति करे अति।
जेमा रमणता जेनी, त्याथी अन्यत्र ना गति।। (43)

अन्यत्र ना गति तेथी, अन्यने ना अनुभवे।
अनन्य उपयोगी ते, अबाध मुक्ति भोगवे।। (44)

अन्य ते अन्य, त्या दु ख, आत्मा आत्मा ज ते सुखी।
आत्मार्थे ज महात्मानी, साधना सर्वतोमुखी।। (45)

अज्ञ जे पुद्गलद्रव्ये राचे ते पुद्गलो पछी।
तेनो पीछो तजे नाही कदी चतुर्गतिमही।। (46)

ध्यानमा मग्नता ज्या त्या, बाह्य व्यापारशून्यता।
ध्यानथी योगी आस्वादे, सच्चिदानद व्यक्तता।। (47)

कर्म-राशि दहे नित्य, ते आनद हुताशन।
खेद ना पामता योगी, बाह्य दु खे अचेतन।। (48)

अविद्या भेदती ज्योति, पर ज्ञानमयी महा।
मुमुक्षु मात्र ए पूछे, इच्छे, अनुभवे सदा।। (49)

आत्मा ने पुद्गल जुदा, मात्र आ सार तत्त्वनो।
अन्य जे काई शास्त्रोक्त, आनो विस्तार ते गणो।। (50)

इष्टोपदेश मतिमान भणी यथार्थ, मानापमान समताथी सहे कृतार्थ।
निराग्रही वन विषे जनमा वसे वा, पामे अनूप शिवसपद भव्य तेवा।। (51)

सद्बोध सद्गुरुतणो जीव जे उपासे, तेने निजात्म थकी पुद्गल भिन्न भासे।
स्वानुभवे सहज आत्मा स्वरूप राजे, ते सौख्य धाम परमात्मपदे विराजे ।।

-श्री रावजीभाई देसाई कृत गुजराती पद्यानुवाद

ISHTOPADESH MARATHI

इष्टोपदेश (मराठी)

कर्मा समूळ नाशुनि प्रगटविती जे स्वय स्वभावाते[1]।
वदन त्या हो माझे सम्यग्ज्ञान-स्वरूपिं आत्म्याते।। (1)

स्वर्णजये बनेत हो त्या दगडातून मानिती कनक।
आत्मत्व मिळवि आत्मा होता द्रव्यादि चार तैं एक।। (2)

व्रत सुरपद दे म्हणुनी इष्टचि परि अव्रते मिळे नरक।
छायेत मित्र जेवी बघत उभे वाट आत[2] पी एक।। (3)

ज्या चिंताविता लाभे शिव, त्याते स्वर्ग दूर किति राही।
क्रोशार्द्धे खेद कसा, जो सहजचि भार कोस दो नेई।। (4)

स्वर्गिय सुरसुख असते निरोगि ते अक्ष[3] जन्य नाकात[4]।
बहुकाळ भोगता येते सुख त्यानाच योग्य लोकात।। (5)

फक्त वासना असतो ससारीचे जगात सुख-दुख।
दाविति आपत्कालो रोगासम अक्षभोग भय देख।। (6)

सवृत[5] मोहे ज्ञान न जाणी द्रव्यस्वभाव, मत्त बने।
द्रव्ये मद्योत्पादक पदार्थभावा तसा न नर जाणें।। (7)

घर, धन, शरीर, दारा शत्रू मित्रादि पुत्र वस्तूना।
अन्यस्वभावि सगळे परि मानी मूढ आपुले त्याना।। (8)

निशि खग येउनि बसती, दिग्देशातुन नगानगावरती।
निज निजकार्यवशें ते देशोदेशीं उजाडता जाती।। (9)

केवि विराधक[6] मारिति त्याते, करि त्या जनावरी कोप।
त्र्यगुल[7] पदीं धरोनी पाडी, दण्डे पडे अपोआप।। (10)

रागद्वेषे मथिता कर्माचे बघ निघेचि नवनीत[8]।
जीवात्मा अज्ञाने त्या चिर संसार-सागरी भ्रमत।। (11)

विपदा भवपथवर्ती[9] पथिकेसम जाति सारली दूर।
जोवरि तोवरि दुसरी विपदा, जीवासमोर ये प्रचुर।। (12)

रक्षाया मिळवाया धनादि नश्वर कठीण जे असती।
मानी सुखी तये नर पिउनि घृता ज्वर हराव्या बघती।। (13)

इतरासम अपणाते येति विपत्ति न विचार मूढास।
पशु जळती वनि बघुनी तरुवर बसुनि न विचारि निजनाश।। (14)

आयुक्षय धनवृद्धिस कारण निर्गमन होय कालाचे।
तत्प्रेमी धनिकाते जीवाहुन अधिक इष्ट पैशाचे।। (15)

निर्धन करि धनसचय, कर्मा श्रेयेचि प्राप्त त्यागाया।
स्नान करावे म्हणुनी पके[10] लिंपन करीच देहा या।। (16)

आरंभि तापदायक मिळता अतृप्ति वाढते जाण।
भोगून, हेयभोगी अधिकचि भोगील तो सुखी कवण?।। (17)

ज्याच्या सगतिने जगि बनती वस्तू पवित्र अपवित्र।
त्या इच्छिणे वृथा हो काया सतत अपाय जी करित।। (18)

उपकारक जें जीवा अपकारक तेच होय देहास।
जें उपकारक होतें अपकारक तें ठरेचि जीवास।। (19)

चिंतामणि दिव्य तसा खड[11] पेंडिचा यथापि नि सार।
लाभति उभयध्याने कोणा बुध मानतील बघ सार[12]।। (20)

स्वानुभवे तो प्रगटे प्राप्त देह सम जया असे मान[13]।
अत्यंत सुखी आत्मा लोकालोकावलोकि बघ जाण।। (21)

एकाग्रमने इंद्रिय-विषयाते त्याजुनि संयमे जगती।
आत्मज्ञानी आत्मा आत्म्यामाजी बसे तया चिंती।। (22)

अज्ञभक्ति अज्ञाना जन्मा ज्ञानभक्ति दे दान।
जे ज्या जवळी तो ते जगि दे प्रख्यात हें असे वचन।। (23)

अध्यात्म्याच्या योगे परीषहादिक न तेच अनुभवता।
आस्रव निरोधिकर्मा येइ निर्जरा सुशीघ्र की[14] सुगता।। (24)

कर्ता चटईचा मी यातचि संबध भिन्न दोघाचा।
ध्यान ध्येयचि आत्मा केवी संबध भिन्न वद त्याचा।। (25)

मोही कर्मा बांधी निर्मोही तो तयातुनी सुटत।
म्हणुनी सगळया यत्नें निर्मम भावास भावणे सतत।। (26)

निर्मोहि एकटा मी विशुद्ध योगींद्रगोचर[15] ज्ञानी।
बाह्यभाव संयोगज ते मजहुन बाह्य उर्व तू जाणी।। (27)

प्राण्या दुःखसमूहा संयोगे भोगणे पडे भुवनी।
म्हणुनी त्यजितो त्याते सगळया मन वचन काय-कर्मांनी।। (28)

माते न मरण केवीं भय ना, व्याधी कशी व्यथा होय।
मी वृद्ध न बाल न मी तरुण न हे भेद पुद्गली पाय।। (29)

मोहे सतत सगळे म्या पुद्गल भोग भोगुनी त्याजिलें।
वद मज तत्त्वज्ञान्या त्या उच्छिष्टात" राग केविं गळे?।। (30)

कर्मचि हितकर कर्मा आत्मा आत्म्यास हो हितावह तो।
स्वस्वप्रभाव जाणुनि, स्वार्था वद कोण ना जगीं वहतो।। (31)

परोपकृति ती त्यजुनी सुज्ञासम हो स्वतास उपकारी।
दृश्यमानशा अज्ञा करि उपकार न असे परा भारी।। (32)

अभ्यासे उपदेशे गुरुच्या तो अनुभवून आत्म्याते।
निजपर भेदा जाणुनि, भोगी चिरकाल मोक्ष सौख्याते।। (33)

त्या ती सद् अभिलाषा इष्ट वस्तुचे तया असे ज्ञान।
आत्माच गुरू आत्म्या प्रेरक निजहित असे स्वता जाण।। (34)

अज्ञ न असतो ज्ञाता विज्ञाता मूर्ख तो कधीं नसतो।
दुसरे निमित्त केवळ गतिते धर्मास्तिकाय जै होतो।। (35)

विक्षेप न मनि वरुनी तत्वी संस्थित बनून एकातो।
अभियोगे त्या स्वात्मिक तत्त्वा अभ्यासणें मुने जगती।। (36)

हे आत्मतत्त्व उत्तम स्वानुभवाले जसे जसे येते।
विषय सुलभ ते असुनी कदा न जीवा तसे तसे रुचते।। (37)

इंद्रिय-विषय न जेवी सुलभ असोनी न रुचति पुरुषातें।
तेवी उत्तम तत्त्वचि, रुचते निज अनुभवास येता ते।। (38)

आत्मलाभ तो इच्छी इन्द्रजालसम जगास नि:शेष।
बघुनी, विषयात दुज्या रमता, मनि खेद होइ बहु त्यास।। (39)

इच्छुनि अतिप्रयत्ने निर्जन एकातवासिं तो रमतो।
निजकार्यवशे किंचित् बोलुन विसरून त्यास तो जातो।। (40)

बोलत असुनि न बोले चालत असता कदा न तो चाले।
पाहत असुनि न पाही आत्मिक तत्त्वी स्थिरत्व मेळविले।। (41)

कोण कुणाचे कैसे कवणे कोठे असेच हा रम।
त्यागुनि विकल्प देहा, जाणि न निजयोगि योग विश्राम।। (42)

जो जेथे वसति करी, तेथे तो जीव करितसे प्रीति।
रममाण जिथे होतो तेथुन कोठे न जात तो जगतीं।। (43)

सोडून कुठे न जाती राहि, विशेषा तदीय अनभिज्ञ।
तद्विशेष अज्ञत्वे हो बद्ध न मुक्त होय परि सुज्ञ।। (44)

पर ते पर दु खद हो आत्म्या आत्म्येच सौख्य मानवते।
तद् प्राप्तिस्तव उद्यम करिती म्हणुनी महान मानव ते।। (45)

करि पुद्गल वस्तू चे अभिनदन जो जगीं अविद्वान।
सहवास जलुचा त्या सोडी चारी गतीत ते कधि न।। (46)

व्यवहार-बाह्य होउन आत्मध्यानात होइ लव-लीन।
योगाच्या योगबळे त्या परमानद एक घे जनन।। (47)

अधिकचि जाळितसे हा, अनत कर्मघनास आनद।
बहिरग दु ख योगी मुळि अनुभवता न पावतो खेद।। (48)

दूर अविरोधुन ती ज्ञानमयी श्रेष्ठ परमशी ज्योति।
प्रश्न करी अनुभव घे विचार त्याचा करीच मोक्षार्थी।। (49)

हा संग्रह तत्त्वाचा बद्ध पुद्गल जीव दोन ते भिन्न।
जे अन्य जाइ कथिले त्याचा विस्तार तो ठरे जाण।। (50)

इष्टोपदेश बुध वाचुन चिंतकून।
मानापमानि समता स्वमते करुन।।
मुक्ताग्रही[17] जनि वनी विधिने[18] वसून।
मुक्तिश्रिया निरुपमा करि प्राप्त जाण।। (51)

-अज्ञातकविकृत मराठी पद्यानुवाद

1 मूल स्वरूपाला 2 उन्हात 3 इन्द्रियजन्य 4 स्वर्गात 5 वेष्टित 6 बदला घेणारा 7 एक माती खावणेचे यंत्र अर्थात् कुदाल फावडे या सारखे 8 लोणी 9 संसारात पदोपदी येणारी 10 घिसलाने 11 तुकडा 12 श्रेष्ठ 13 प्रमाण 14 सद्बुद्धिशाली, केवलज्ञानी 15 गोचर-जाणले जाते-ते ज्ञानात जाते ते 16 ओकून टाकलेल्या 17 मुक्तीच्या आग्रहात 18 विधिपूर्वक

SAMADHI SHATAK
(Century of Verses on Concentration or Self-Absorption)

by Acharya Pujyapada

English Translation with Commentary by
Vangmaya Pradip Raoji Nemchand Shah

SAMADHI SHATAK

Acharya Shri Pujyapada

MANGLACHARAN (OPENING VERSE)

Having bowed devotedly to Bhagwana Mahavira, Who is the Boat to take us across the Ocean of worldly life, Who is revered by the king of celestial beings, Who is Himself the Pure Path to salvation-liberation, Who is incomparably enlightened, (Perfect and end in Himself), Who is the king of conquerors and also the Supreme one, I expound the century verses on self-realisation and (meditation's on *Samadhi*), i e , the absorption (union of the Self with the Supreme-Soul)

1 Bow to that Perfect Soul, whose knowledge (consciousness) is everful and never-ending and who did realise his soul as the Self and all else as otherwise (other than self)

2 Bow to that Conqueror Incarnate (Lord Jina), the Embodied Perfect, One, The Acme of Goodness, that blessed the organiser (omniscient) of the Path to the goal and the All Pervading (omnipresent) Ever Victorious is the glory of His Supreme Voice of Silence (silent oratical powers) of the Glorious Elder, Who is the founder of the Spiritual Order (*tirtha*), though desireless of being so

3 Now will I to the best of my ability expound the Lone, the pure self and its nature, for those desirous of the perfect bliss of the Alone-self (liberation-salvation) having actually

realised the Self with an equanimous and concentrated heart on the strength of the scriptures' inference, distinguishing marks, and reason

4 Three-fold is the status of the soul in all bodies as (1) the objective (2) the subjective (3) the Supreme One should approach the Supreme through the subjective, renouncing the objective *Bahiratma*)

5 The person with the objective Soul has the delusion that the body and its organs are the Self

The Subjective Soul is bereft of that illusion regarding the soul, the passions and the mind He is perfectly conscious that body and its organs are not the Soul

And the Supreme one is purity in perfection (incarnate)

6 The Supreme Soul is drossless (faultless), all by Himself, the Pure, the Lone (emancipated from body and karmas), the Lord, the Ever Full (unchanged), the Transcendent, the Highest of Beings, the Best of all Souls, the Preacher and the Teacher of rules of life, and the Lord of Lords, the Conqueror of foe-passions

7 The objective Soul, the deluded One (the wrong-believer), turns his face away from the real knowledge of the Self and its nature, being engrossed in satisfying his passions by means of senses This *Bahiratma* decides wrongly his visible body as his Soul

8 The ignorant one believes his own self to be a human being — when it occupies a human body He also takes his Soul (although in reality he is a Soul), to be the body of the lower order (animal i e infrahuman) because it has an animal form Likewise, the Soul of the celestial being to be that body when it assumes as Divine form

9 The wrong-believer takes his soul to be hellish, as it is encased in hell, though in reality it is not so The Soul in fact

has infinite knowledge and absolute (omniscient) and is also All powerful (omnipotent) It can be realised only by oneself and it is stationary when the Soul unites with the Supreme, i e. attains that Eternal Infinity

10 Seeing the inanimate body of another which appears like his own in action, speech and form the block-head takes it (body) to be otherwise i.e. considers the same to be the Soul, though the Highest Soul (the Supreme) dwells in the body

11 Because of the habit of taking the body (that which is otherwise) for a Soul the ignorant person behaves towards his son and wife in a deluded manner and through mistake takes them to be like himself i e the bodies of son, wife etc are their souls themselves though they are not in any way in reality related to him He is also in delusion that he is their benefactor and master or otherwise And thus he is grieved at their separation and is pleased with their company

12 Because of this habit and delusion styled *Avidya* the wrong-belief not only gets conformed, but also, overpowers and associates him even in another birth and hence, the commonfolk identify their bodies with the Soul over and over again This misunderstanding associates him even in another birth too

13 Those who look upon body (the non-soul) as the Soul-thus identifying the Self with body, certainly get united the body with the Soul This necessitates rebirth i e the wandering of the Soul in bondage and the worldy transmigration And those who discriminate between Soul and non-soul, take their self to be the Supreme, disunite the Ego (Soul) from the body and get liberation after destroying all karmas

14 One inclined to consider the body to be the Soul relates also the bodies of another as his son, wife etc And hence one is proud of them as one's estate Oh, thus the world is ruined!!!

15. Taking the body for the Self, is the root of all miseries in this world Owing to this false identification and due to the ignorance of my Soul Divinity, my ego is imprisoned in non-conscious matter, is also chained to my desire-nature. And he, who is not engrossed by the outside world, rejects earthly joys and pleasures and gets inward vision for the realisation of the Soul and its nature Such a *Yogi*-aspirant, really recognises (realises) his own Pure Self and attains the Supreme status of *Nirvana* by transcending the bondage of karmas and the shortcomings of the mind, senses and the body There the Supreme does not come in contact with matter again and births and rebirths are ended once for all One who attains this status is well known as *Siddha*, who appears in all His grandeur It leaves the Karmic body and becomes Void of all weight, which was consequent upon the Karmic bondage

16 The subjective soul (*Antaratma*) after realising the Soul-nature, is satisfied with that knowledge and perception of the Soul, and is rather vexed with his previous deluded objective state

I being intoxicated fell from my pure soul-status through the doors of senses and I was engrossed in the worldy objects Thus I roamed only in outwardly attractions Surely I did not know the Self in me in truth to be the Supreme previously (before this)

17 Thus rejecting all external prattle-worldly affairs, one should wipe the same clean even within, i e drive away the internal ideas also totally This *Yoga* (identification of one's Self with the highest and Perfect Soul) in brief is the illuminating Light of the Supreme Soul Such a Soul-Absorption will surely serve as a Light-house and lead to salvation (liberation) in a very short time

18 The form that I see, entirely ignorant of the ego (self) and the one that of Absolute and Pure knowledge, (consciousness) is invisible Then whom shall I talk to?

19 To think that the Self and the nature, the Divinity of the Soul could be explained and expounded to me in words by others or that I could do or show the same to others is madness indeed. What I explain to my disciples about the Soul-Divinity is my deluded behaviour For, what I am cannot be explained really the Soul is beyond all explanation and expression (speech), inexpressible, inexplainable

20 I am Self-cognisant The Soul is realisable by one self only It knows all the objects in the world in every way It is Omniscient The Soul neither grasps nor perceives, which is improper to it, nor, leaves the attributes of the Soul, such as omnipotency, when once the soul is realised

21 Since I took my body for the Soul, my former activities were like that of a man, who imagines the post for a man Owing to this delusion I was previously behaving towards it accordingly

22 Since I am no longer deluded that my body is not the Soul, I am no longer in delusion regarding my body and other external objects I now behave towards my body as an external object, having not the least connection with the soul I have fully realised the self

23 That self, which is now realised by Itself, though its own instrumentality (self-intuition of the Soul), in Itself is neither 'That', nor 'She', nor 'He', nor 'One', nor 'Two', nor 'Many'

24 I am that realisable Self beyond the Senses, organs, and mind In the absence of self-realisation, perception, I was like a man deep asleep, I was oblivious of (blind towards) true values, true realities, of all like one in deep slumber After Self-realisation I am now fully awake I feel like one regaining consciousness from stupor I realise my own Self directly through my own Self, as one beyond perception through the

senses and beyond description through words

Commentary to Verses 23 & 24

The Soul, the I, that itself can be realised by the self through the self-inherent knowledge without the help or instrumentality of any other agency The Soul is non-material, intangible, imperceptible to the human senses directly, nor by any up-to-date scientific mechanical contrivance. The Soul has neither sex nor any finite number The number of the Soul in the world is infinite So also the number of the emancipated souls resting in the *Siddha Shila* (*Nirvana*) is infinite

Soul is infinite, eternal, everlasting, indestructible inexhaustible Self-Absorption, union of the Self with the Supreme-self, is possible only when it is, its own self, i e , when it is free from attachment towards all external objects and when it shakes of all Karmic matter

The realisation of the Supreme, Perfect and Pure Soul can be had both from a negative and a positive aspect It is free from Karmic matter and intangible It cannot be perceived by the senses It is invisible Besides it has no sex, no form and no varieties It (the Self) has nothing in common with the body, or with persons, who have connections with the embodied Soul

The Perfect one is knowledge Absolute (All-knowing omniscient), All-potent, All-tranquillity, All-Blissful-Eternally happy, Stainless and Illuminator of the world as well as Light of Wisdom

25 When I really realise myself as identified with knowledge and contemplate from the real and absolute point of view (disentangling the mind from the temporal viewpoint and worldly pleasures, thus controlling both attachment and aversion, as well as, conquering all foe-passions), all the relative sentiments and feelings of affection and hatred (all likes and dislikes) disappears even in this life And then I, who am conscious of myself do fully realise the Soul and I have therefore no friend nor foe

26 The ignorant world, because of its ignorance regarding the Self, the Divinity therein and its real nature and its attributes, does not know (realise) the Soul or see it, and hence

it has no inclination of a friend nor of a foe towards me (Soul) While the wise world, realising the self (in its true aspect) sees me in the reality; has therefore neither a friend nor a foe to me

COMMENTARY TO VERSES 25-26

Feelings of attachment and aversion, friendship and alienship, anger and greed arise from worldly causes, from circumstances connected with body, human conduct, act or speech *Antar-Atma*, Right believer in both the Inner and Outer-soul sees all others like his own self and remains unattached, unaffected He is conscious that friendly and enimical treatment, sweet and harsh or bitter words are all due to temporal desires, relations and passions Men, who know each other, can be friends or foes Having realised the self and contemplating the same, the aspirant-*Yogi* is satisfied He is calm, tranquil, very happy, ever blissful, engrossed in the Absolute knowledge He is always joyful and never sorry nor gets vexed He sees and realises the Truth and finds brother-Soul in all living beings He is universal Brotherhood in-carnate He harbours neither ill will nor hatred towards anybody

27 Thus having got rid of external-mindedness and controlled the roaming mind one should contemplate upon the internal-mindedness, then dwell upon, meditate on what I (the ego) am Be free from the varying worldly thoughts, Repose in the Supreme by realising the Divinity therein Behold thy-self and thus get salvation, communion with the Perfect and Supreme Soul, by Self-Absorption or realisation

28 By contemplation of the nature of the Soul and attributes of the Supreme, the All-knowing and Perfect Soul, and dwelling upon the Self with sustained and persistent concentration (i e meditation), one acquires the habit of thinking 'I am He' (*Soham*) i e in essence (potentially) "I am the Supreme " This impression gets so firm[ly] confirmed that it certainly leads one to the *Nirvana*, the State of Supreme-*Siddhi*

COMMENTARY

The following sayings and observations of Mahatmas, Great Souls of various ages and various countries, are worth remembering.

"*Mana eva manushyanam karanam bandha mokshyoh*"

[The mind alone is responsible for bondage as well as liberation]

The mind is its own place, and in itself can make a heaven of hell and hell of heaven Whatever the mind desires for itself, it achieves One will become what one wishes to be or what he aims at Control your mind, subdue the passions like *Arihant* and you yourself will become *Arihant* Be thou the conqueror in the life, in this world and of thy will Rejoice in my presence in thy heart Dwell aright in the supreme Contemplate that you are the Supreme Soul, All-knowing, All-mighty, Ever-Blissful, Immutable and Unchangeable By such meditations you will purify your self, and become Perfect

Let the Light of the Glorious Twenty Four Tirthankaras be thy illumination, in the Path of Salvation (Liberation)

The radiance of the Absolute knowledge shines forth in universal love and brotherhood This will enable you to elevate the consciousness above the sordid selfishness, greed and hatred etc , which hold yourself in stiffling-bondage and necessitate birth and rebirth

29 There is no other abode of fear-terror, for the deluded soul beyond those wherein he has placed his confidence for security And there is no other place of Safety for the Soul which he is afraid of

COMMENTARY

The wrong-believer feels happy, secure and satisfied in the affection for and attachment to relations, friends, moveable and immoveable property etc

These worldly objects which are really the cause of anxiety and miseries should be avoided as dreadful He is afraid of leading a life of asceticism, entering upon renunciation, study, realisation and contemplation of the Self, taking vows and observing *Ahimsa* (Non-Violence), Truth, Non-stealing etc , which would really make him free

from sorrow, misery, disappointment and fear Besides, the follower of these ethical rules enjoined in the scriptures, will certainly get peace, tranquillity, joy, power and it will place him above want and desire

30 When one has duly controlled all his senses (from) wanton wandering, and becomes internal minded, a momentary glance (inwards) shows him the essence of the Supreme Soul

In this state of equanimity the aspirant *Yogi* sees the illuminalised Light of the Absolute Knowledge

COMMENTARY

When all worldly distractions of sense-gratifications have been subdued a short introspection reveals the Reality—the Truth and thus the *Muni* [saint] attains the communion with the Perfect Soul which the Material Science and temporal Art cannot discover

31 The truth is that I am in essence (potentially) the Supreme Soul, and the Supreme Soul is the same as I am I have, therefore, to worship, to serve and to realise myself and none else

COMMENTARY

The Soul is, in its inherent qualities, what is called the Paramatma, the All-mighty, All-seeing and All-knowing *Ishwara* If the Self wants to attain unification with the Supreme-spirit, withdraw your attention and inclinations towards external objects and sexual pleasures, and meditate upon the self with all concentration so that you will attain your highest goal, *Nirvana*

32 Having refrained myself from attachment to all objects of sense gratification, I have centred myself within and thus realised the Highest self, the Divinity in myself Hence I get the greatest and highest ecstasy, enjoyment of Supreme bliss I have attained my status of the Paramatma

COMMENTARY

Great emphasis is given over and over again on introspection, on

contemplating the Soul-nature, on seeking and attaining the Supreme-Self, which is concealed in the distractions of temporal wants, desires, ambitions and struggles In this worldly struggle every victory is a defeat and every conquest is a further bond of slavery

33 Thus he, who does not know his eternal Self as quite distinct from the body, cannot attain Emancipation, liberation, even after performing the severest austerities

COMMENTARY

Here caution is conveyed to those who wrongly believe that salvation can be attained by mere observance of some forms and by the practice of austerities *"samyak-darshan gyan charitrani moksha margah"* Shri Umaswami propounds that Path to Salvation is the simultaneous (Triple) acquisition of Right Belief (Faith) Right Knowledge and Right Conduct Neither any one, nor any two of the said three can lead to *Nirvana* All the three must be combined in one who wishes to attain unification of his self with the supreme Faith is the starting point, knowledge follows and conduct is the next step

One should avoid arrogance of Right Belief One should not be proud of wisdom or of beauty, nor of riches, nor power He should not remain attached to outer rites and rituals, because the external observances are meaningless without the self-realisation

34 The aspirant-*Yogi* is in the ecstasy (full of joy) arising from the knowledge, which discriminates between Soul and body While thus realising the nature and attributes of the Self and (Non-self) body, there is no suffering, while practicing severe austerities and observing strictest vows

COMMENTARY

Joy springs from knowledge and misery as well as pain results from ignorance Ignorance is not at all bliss The Right Believer (*Antaratma*) knows, realises that his soul is above and beyond pain or misery He is very happy in his self-absorption Complete emancipation of the Soul from the trammels of all physical matter (Karmas) and its stupefying effects is the goal of the ascetic He is not at all vexed with pain and

misery on the contrary he welcomes them with a smile as a test of his endurance and as a purge of the material foreign element

35 No other person than he whose tranquility of mind is not disturbed by the waves of love and hatred, likes and dislikes, realises the true essential nature of the Soul Divinity He himself is the Supreme Soul (in essence) No other person is such

COMMENTARY

The general folk is under the sway of passions and emotions, such as ambition, greed, avarice etc They are flushed with resentment and are proud vainly They are vexed with disappointment, fear and defeats They have no peace of mind They run, from one sense-gratification to another in search of satisfaction and joy which are elusive and are not at all found anywhere Desire is a mere phantom, which drags its followers into a sinking morass, a bottomless pit, where hope recedes into an immeasurable distance

Glorious is he, who has come to know and realise the Soul and the non Soul (body) and who is on the path to salvation and thus attains the union with the Supreme One realising the Soul, exercises a ceaseless and due control over the mind, restrains it from wandering astray, keeps the same fixed in the contemplation of the Supreme He also controls his speech and body in a right way

36 The realisation of the Soul Divinity and its essence comes through the undisturbed mind The aspirant should keep his mind settled with a firm conviction or belief in the reality of the Self and substances A disturbed mind brings delusion to the soul i e if the mind of *Yogi* is unsettled, it wavers in delusion The mind should therefore be kept calm, undisturbed and firm It should not be allowed to wander in an unbalanced manner The mind should not be entangled in worldly pleasures and belongings

COMMENTARY

The mind, which is ceaselessly working is attracted by numerous

forces in various directions, temptations appearing in colours more attractive and gravitating. Glimpses of indescribable glory will radiate upon you as you glory in the contemplation of your Self, and the Supreme In place of earthly joys and seeming pleasures you will find the glorious rapture of the Absolute knowledge. Always meditate upon the liberation of the Soul from the bondage of foreign element, i e Karmas By this continued practice one will find serene and supreme joy in calm contemplation of the inherent qualities, i e knowledge, perception, peace and power which four are the attributes of the Lord Conqueror

37 By a wrong maintained belief, i e by repeated habit of wrong inclinations,by becoming a prey to temptations, the uncontrolled mind wanders astray day and night, whereas by influences in right directions i e state of knowledge, one is centered automatically in one's own real self The mind is fixed in contemplating on the attributes of the Self This is possible and practicable by resisting evil inclinations and cultivating good habits

38 He, whose mind is disturbed by conceit, ignorance, likes and dislikes feels insult, humiliation etc, while one, whose mind is not so disturbed never feels (any such pain) as being insulted

COMMENTARY

False pride and arrogance give rise to a sense of insult Conceit is mainly responsible for our mental worries An insult is almost invariably Self provoked One should therefore lead a calm and quiet life One engrossed in realising the Self has neither true, nor false pride and therefore he never feels that his pride is hurt or that he is insulted

39 Whenever an ascetic, owing to his Karmic attachment i e due to this delusion finds feelings of love and hatred in his mind, he should contemplate upon the true and calm nature of the Self, and thereby all his passions shall immediately subside

COMMENTARY

When passions appear and overpower the mind of the Saint, he should immediately check them and at once, begin to meditate upon the reality of things and conquer all foe-passions (*kashaya*) Think of Glorious 24 Tirthankaras whose guiding and illuminating Precepts will show you the Path of salvation He should first of all exclude from his mind all longings for worldly affairs

40 If an ascetic happens to entertain affection for any body or thing, he should by the exercise of a discriminative reasoning (regarding the different natures of the Soul and Non-soul) draw back the Soul from that body, person, or thing and should centre (or fix his mind) upon some pure and supreme body or object By doing this affection will cease to exist

COMMENTARY

Even Saints do entertain affection for their devoted disciples, for a water-bowl etc In such a case they should try to dissuade themselves from the same, realising that the Soul is distinct and unconnected with the body and the self has nothing in common with the person or object of his affection They should take away the Soul from the bodily attachments and worldly pleasures They should meditate on the supreme and Pure Divinity and its nature The affection will thereby subside and cease to affect him

41 (The feeling of) Misery has arisen from delusion or wrong belief namely that the body and the Soul are one It is allayed by the true knowledge of the Self and its nature Those who make no endeavour to realise the Self do not attain happiness even after observing the severest austerities

COMMENTARY

Happiness co-exists with perfect, true knowledge Misery is caused by ignorance and delusion Hatred arises from delusion concerning the true aspect of the Soul Mahatma Gandhiji bore no hatred towards anybody He pitied even those, who abused and belaboured him

When the Yogi is absorbed in the contemplation of the Supreme he undergoes severest hardship and miseries with patience, unruffled, unperturbed Salvation can be attained by Pure and right knowledge and right conduct

42 One, who has come to believe the identity of the Soul with the body desires celestial beautiful body and heavenly pleasure, i e sensuous things, but one who knows and realises the reality, i e the pure soul as the Self, aspires to be freed from them

COMMENTARY

When the reality is known, when the Self and Its nature is realised and is absorbed in it, it attains eternal bliss of Liberation When one reaches this stage, pain and miseries disappear, and joy abounds all round

43 One, who identifies oneself (the Soul) with that which is not oneself (Non-Soul) really falls from the Self (Supreme) i e has own status and certainly ties himself down to worldly existence He undoubtedly binds himself with Karmic fetters, whereas the enlightened having a conviction of his self and having realised that his ego is the Supreme one, and quite distinct from the body, liberates himself from that existence and obtains freedom from bondage

COMMENTARY

The infatuated Soul absorbed in the gratification of Sense pleasures, binds itself down with the Soul-suppressing weight of Karmas The result is that it had to undergo miseries and pain The man always bankers after carnal pleasures, with which he never gets real satisfaction The Right-Believer, the wise, *(Antaratma)* is strongly settled in their firm conviction about the real nature of the Soul-Divinity He lives a life of non-attachment He is indifferent to worldly objects and affairs He is therefore free and unfettered

44 The fool, the wrong-believer, considers his visible body i e the apparent features and the form, which is of three sexes (male, female and common or neuter) as Soul Really the Soul has no sex, whereas the enlightened one considers his Soul as perfect and indescribable

COMMENTARY

It is the sex-desire, which causes enemity and hatred in the world The wise are absorbed in the infinite joy inherent in the Pure Supreme, as one of its four natural attributes, the other being infinite power, [infinite vision] and infinite knowledge The *Nirvana*, according to Jainism, is a positive condition of a pure, perfect and all-knowing Soul, free from the body, Karmic and quasi-Karmic contamination It is not a negative aspect The Moksha (Salvation) according to Jain Scriptures is freedom, deliverance from births and deaths, attainment of Perfection and not an annihilation

45 Though the *Yogi* knows the true nature and the substance of the Soul and though he constantly meditates upon it as quite distinct (separate, unconnected) from the body, from relations and other worldly objects, yet he gets deluded from time to time owing to the influence of previously (i e even in the former births) formed wrong ideas

COMMENTARY

Pre-formed ideas and old and confirmed habits are not easily got rid of We know the Truth, we feel the force of convincing, unanswerable arguments Still at times of mental lethargy or torpidity, the old wrong notions, the previous habits reassert themselves and make us forget ourselves as well as the truth, which we have actually realised

46 This visible is unconscious, non-living, and that which is conscious, the living principle, is invisible Wherein should I be irritated or displeased and wherein should I be pleased? therefore become indifferent

COMMENTARY

Expression of good will and wishes or exhibition of bad temper or emotions or showering of blessings are directed towards a living body The life in the body, the vitalising principle, the Soul is however invisible and intangible to all senses' perception, and the body in itself is lifeless, inert matter, incapable of sense or feeling I do not feel elated with pride or joy, and I do not feel depressed with humiliation, insult or disappointment I enjoy a constant calm, an unruffled joy in the possession, recognition and consciousness of my own attributes of omniscience, Omnipotence and Beatitude, which I constantly strive to attain in perfection, and which are within my reach as my own inherent parts make up my Soul, Self, my *Atma*, ME This is the joy of the *Sadhu* (*Muni*, *Yogi*, recluse, the so-called mystic, the man of renunciation) who has realised his own Reality—the Soul Divinity and its nature

47 The deluded person (the external minded fool) experiences hatred and affection for external and temporal objects He gives and takes the worldly objects The enlightened one, i e the knower of the Soul (*Antaratma*) does it for internal spiritual matters and the one who has achieved perfection has neither to appropriate nor to renounce There is neither external nor internal giving or taking with the Perfect Self

COMMENTARY

The passions of the man of the world are directed towards temporal allurements He becomes a victim to temptations While the spiritual religious-minded man, who has commenced Self Analysis and introspection and who is in search of the truth, concentrates his mind upon Self-realisation He is only concerned with matters internal and spiritual and endeavours to purify his Soul The *Muni*, who has nothing more to achieve or attain, who has reached the summit of Salvation is above renunciation He has nothing to long for, nothing to desire, nothing to give up or get rid of He is Perfect and knows all and everything

48 Restrain all activities of body and speech and engage or concentrate your mind in contemplation of the Soul And

while engaged in activities of speech and body, let the mind be detached therefrom You should abandon the mental intercourse To attain *Nirvana* meditation of the Soul will be great aid

COMMENTARY

Action without desire or without expectation of reward (*Nishkam karma*) is the lesson taught in the *Bhagavad Gita* The aspirant pilgrim on the Path should begin by controlling passions and restrain the activities of speech and body Silence helps concentration of mind. It is an excellent rule of conduct In short, the mind itself should be duly disciplined and should also be duly controlled and directed so also if the body is kept under due restraint, control and discipline, number of crimes such as assault, betrayal, causing hurt etc would be considerably avoided

49 All the world appears pleasant and worthy of reliance (stable) to those who consider the Soul as identified with the body And to one, who identifies himself with the Soul, there is nothing trustworthy, and nothing pleasant

COMMENTARY

Worldly fleeting pleasures and unsatiable gratification of the Senses appear stable, steady, trustworthy and attractive only to such persons, who do not realise a distinction between the Soul and the body in which it inhabits Really the body gets Vital-force from the Soul

To those who have attained a sense of separateness between the Soul and the Non-Soul, nothing appears trustworthy and therefore they are not pleased or delighted with these deceitful pleasures They are fully conscious that indulgence in sense-gratification is a passing, temporary pleasure and shadow, and not a substance or essence of permanent value One should try to drink the nectar of life, i e salvation

50 One should not centre nor engage one's mind for any length of time, to anything other than the realisation of the Soul The *Yogi* should concentrate all his mind, energy and time on the self-realisation and thus get thorough knowledge about the true nature of the Soul and the Supreme If for himself

or for the good of any body else he does something, he does it with his speech and body remaining himself unattached to worldly pleasures. He should not keep his heart in worldly objects and temptations

Commentary

The central principle in this verse is again strongly emphasised, namely there should be no desire, hankering for temporal matters The reason is clear that preconceived ideas and old and previous beliefs, impressions are very difficult to be removed One should guard against being led astray by being a victim to allurements

The ascetic, the spiritually advanced and enlightened person should constantly meditate on his own Soul He may certainly help and be useful to others, but he must do all this without personal desire or motive

51 All substances which I see with the sense-organs are external to the Self, the Soul These tangible objects do not belong to Me, the Self After subduing and controlling sense and passions, whatever I experience or realise within myself as a supreme effulgence or joyful illumination is mine (my own pure Soul)

Commentary

The real nature of the Soul can neither be proved by convincing argument or demonstration, nor exhibited to the Sense, such as the eye, the ear, the nose, touch or taste The Self is to be experienced by a process of introspection, by meditation *(shukla dhyana)* When the *Yogi* experiences or realises the Soul, the Supreme and the Perfect, he is indifferent to all sorts of pain and miseries, hopes and disappointments, sickness, and sorrows

"sukhdukhe same kritva labhalabhau jayapjayau"

In other words, he is equanimous in situations of pleasure or pain, gain or loss, sucess or failure

He drinks the nectar of equanimity He is always calm The *Yogi* is

absorbed in unadulterated and permanent joy or bliss, when he is centred in the Highest Supreme-Self known as Paramatama By means of self-realisation, self-absorption by intensive constant contemplation on the attributes of the Soul, he experiences this Supreme state of Absolute knowledge *(jnyanananda)*

52 Now, the tyro, the beginner in Self meditation, finds a pleasure in worldy and alien objects, which do not belong to the Soul It is very difficult for the aspirant to concentrate his mind on the attributes of his Soul if he is enamoured of external things

To the person, who has practised Self-meditation, there is pleasure when he enjoys supreme bliss and experiences the nectar of self-knowledge Really he has happiness in realising the attributes of the Soul and miserly in outward-temporal things

COMMENTARY

Introspection — a vision or view of the interior soul is not easy of attainment Meditation is irksome to the beginner So also the effort to know anything unknown such as soul, attributes With advancing knowledge and increasing practice of the Yoga and *shukla dhyana*, there comes a real joy and then it is that Self-realisation, retirement, seclusion is sought, and all temporal engagements appear as disturbing circumstances and are avoided by the *Muni* He takes pleasure in fasting, renunciation, asceticism and austerities He has no time or inclination left for tasty meals of dainty dishes or even for food He takes religious vows—*vrata*—and adopts various ascetic practices He is beyond desires and hence he is beyond every form of care and anxiety He is dead to the lower self

53 One should direct all speech to attain that Goal, inquire of others after the same, desire that very thing and concentrate oneself on that Alone so much that one shall be immersed (absorbed) in realising and recognishing the Soul Divinity, whereby one might put off the forms of Ignorance (*Avidya*) and thus attain the Perfect Knowledge Renounce all sorts of illusion and find your real nature in *Atma* (*Vidya*)

COMMENTARY

The only helpful subject for talk, discussion, desire and meditation is the *self* True renunciation is never attained by merely refraining from doing prohibited acts *Atmic* insight is necessary and to have that genuine recognition of the Divinity, study and practice of *Yoga* would be the mighty aid This will lead to eradication of illusion and ignorance and attainment of Omniscience.

The general folk believe that unification with the Supreme spirit is purely indulgence in imagination It is impossible to attain this ideal But they forget the spiritual importance of the Soul-Philosophy They should study the synthetic science of Absolute They forget that they are not the body only They are oblivious of the Soul Nature and hence their illusion To remove this illusion and to attain the Supreme state one should get rid of the selfish attitude—*Ahankar*, the I-ness or egotism—*mamatwa* "*Mameti cha bhaven mrityu*" The word *mama* (mine) indicates death (ignorance) *Mama* (*Mamatwa*) is the seed from which spring one after another the whole family of evil notions, vices, viz passions, such as wrath, avarice, pride, cruelty and the like, which give rise to likes and dislikes, pleasure and pain When one succumbs to temptations, he is entangled in the cyclic wheel of *Samsara* (the triple world-process), such as enslavement to worldly allurements leads to incessant births and deaths But the enlightened one *(Antaratma)* is indifferent to such worldly pleasures He knows that they are fleeting, every act of indulgence increases the appetite, there is no satiety He is awake and knows fully well that the capacity to enjoy is bound to decrease gradually, causing unceasing regret and disappointment In order to free himself from the grit of such foe passions follow the teachings of the glorious *Tirthankaras* and gain the synthetic [insight or vision] to attain the goal

54 The deluded person (whose *atmic* insight is obscured) identifies the Soul with body, speech, whereas the enlightened one (whose knowledge is discriminative) knows the Separate reality of these

COMMENTARY

The *Antaratma* knows the distinct nature of the Self and body as apart from the other He is therefore above disappointment, sorrow,

affliction He is neither maddened with success, nor saddened with failure He is very equanimous, unruffled, calm and quiet

55 There is nothing in sensuous objects nor in sense gratifications, which is beneficial to the Soul Even then the ignorant takes pleasure in nothing else, through the force of ignorance

COMMENTARY

Real, lasting, genuine, unmixed joy can only be found in Self-realisation, in earnest contemplation of the Soul Sense-pleasures only lead to ever-increasing and never-to-be satisfied cravings, fresh desires, fresh disappointments

56 While in the lower forms of life (such as one, two, three, four or five senses but have no mind, the soul has been in the condition of utter oblivion for ages) This *Bahiratma*, the deluded one, slept for a long time in ignorance Even when it awakes (attains mind-consciousness), he deems himself as I and mine in the body He considers (the senses, likes and dislikes) the organs of the body, which are connected with the Non-Soul, as well as family relations as his

COMMENTARY

The Soul has neither relations nor sex, caste, race When the Self has been involved in the lower condition of existence, i e in the lower forms of life such as worm, fly, etc it has no mind, it cannot think Even when it evolves into higher forms, human beings with mind consciousness, it identifies itself with the organs and desires of the body it is confined in, and claims as its own, relations and friends who are obviously separate and not connected with it This eternal delusion keeps the soul in vile duress and ever in pain and anguish enveloped in the ceaseless rounds of birth and death Continuous eternal life and omniscience should therefore be the goal to be striven for and to be attained

57 He who has an unwavering belief in the reality of the

Soul, should always regard his own body with the thought that it is not his own and the bodies of others also with the idea that they too are not their own

COMMENTARY

Being centred in the essence of his soul, he should regard his own body and that of others too, as inanimate He should separate the self, — the living from the Non-Self (the Non- living) The Self is Divine and eternal, the non-self matter is perishable so far as its effect upon the Self is concerned The *Yogi*, devoted to Self-realisation, learns the process of eliminating the dross from the gold, the evil from the good and thus enables himself to unshackle the chains of mental and material bondage Study of *yoga* helps the aspirant as a lift to reach to the summit of *Siddhashila* the abode of everlasting salvation Concentration of realising I self (the nature of Soul Divinity) has the effect of stilling all worldly worries In short, the *muni* should develop in all its aspects discrimination between the living Soul and the non-living body which go to constitute man This will help the *Sadhak*—the ascetic — to cut asunder the contaminating contact between Karma and *Jiva* Of course meditation on the qualities and attributes of the *Arhat* and *Siddha Paramatma*, must be intelligent, conscious and continuous *Sadhu* should develop and realise this invaluable germ of Soul-Divinity —the seed of immortality latent in man

58 As deluded-infatuated Soul (the ignorant) can not realise the Self without being taught, so also they cannot know me (Self) even on being taught It is, therefore, futile for me to take the trouble of explaining Myself to such block-heads

COMMENTARY

The Science and the technique of *Samadhi* is rather difficult to be mastered Still close application, concentration and meditation and honest efforts to reach the goal, by the aspirant would overcome all difficulties There are, however, some, so perversely inclined that it is useless to explain and impart the knowledge of Soul Divinity to them The Self-realiser, the seeker after truth, must in order to attain the goal adopt a reverential attitude What is required is strong will (rational Faith) to achieve Right Belief, Right Knowledge, Right Action (conduct)

The principle of *Samadhi* is precisely the attainment of unification of the organic with infinite Divine powers of seeing, of consciousness and the attainment of oneness with the Divine, Pure, Perfect and Supreme *Siddha*.

59 I am not what I wish to describe or explain And what I am is not capable of comprehension by another Therefore what am I to describe to another?

COMMENTARY

Psychology of the Soul Divinity-Life principle is indescribable One can achieve the Vision of the Soul by one self by one's own instrumentality That what the Soul is cannot be imparted to others The words, which the Teacher uses in describing the reality of the Soul have a limited scope What the true renouncer has realised is not capable of being transferred to another Constant meditation alone gives synthetic insight It is idle to expect that one can convince another of the true nature of soul by dialectics, by any amount of argument or by reasoning The truth can be attained, possessed and enjoyed by a genuine Self-effort, deep introspection, pointed concentration, persistent, determined unceasing, reverential and expectant effort by respectful attention to discourses by the Masters of Wisdom, by constant contemplation and thought over the discourses, delivered, and by practising the discipline laid down for disciple on the path of everlasting liberation

60 The deluded Soul, the (already) infatuated Self, whose inner illumination (light) is concealed is satisfied with worldy external objects, while he, who is wide awake and devoted to the Life-Principle and who is a true renouncer of allurements and temptations is satisfied with the internal self (or inner things)

COMMENTARY

Man of enlightened understanding, past all doubting dislikes, temporal power and pleasure. He thoroughly knows that these are fleeting, shortlived, or transitory, disappointing History abounds in giving examples of the so-called Great Emperors and rich persons, who became very uneasy and unhappy when they were on the verge of death

Alexander, the Great, had all his booties of war, all his treasures, all his armies, spread out and arrayed before him At the time of leaving the above all the paraphernalia behind, he felt the poignant grief and deep sorrow when he was about to expire He outweighed all the pleasures accumulated together which he had enjoyed in his career of conquest in plundering cities, in killing hostile armies, in seeing vanquished rulers in chains at his feet and in listening to trumpets of victory He died in a very miserable state

Same was the case of Mahmud of Ghazani, Napoleon, the emperor of Europe, Aurangzeb and Herr Hitler of Germany

Really great is the man, who dies in greatness, in calm composure, in supreme contentment, in the consciousness of having performed his task in life, having done his duty, having achieved all that was to be achieved, with no sighs, no regrets, no disappointments, no desires and who looks forward with joy to the life to come, full of eternal, everlasting happiness Such a supremely happy person said

'For me death brings the good news of life
People speak of Death, for me it is life Eternal'

To the person who has realised the true nature of the world, in gratification of sense-desires, that happiness, which at the commencement is sweet as nectar as a result of sense-contacts is at the end bitter as poison He is wide awake to the evils caused by passions and desires He therefore eschews the objects of Sense transcending likes and dislikes

61 Bodies do not experience pleasure nor pain, but the ignorant apply measure of reward or punishment with reference to the body only It is sheer folly of the unenlightened to attribute attachment and aversion, favour and disfavour to the bodies only

COMMENTARY

Shri *Bhagvad Gita* rightly emphasises thus

"kshetra kshetragyayorgyanam yattagyanam matam mama" (13 3)

In other words, "The discriminative, true or supreme knowledge is one that distinguishes the inert, insentient, matter (body and the entire world of objects called *kshetra*) from the sentient, vital consciousness or life-principle, the spirit or the knower of matter (*khetragya*) This, Krishna says, is in keeping with the actual experiences of all the great masters of yore as also "my opinion"

True knowledge (*samyak-gyan*) is even that which reveals (the nature) of the body and the Life-Principle (and their mutual interplay) Science has proved beyond doubt that the body in itself is lifeless, inert matter It is incapable of experiencing pain or pleasure When the brain cells are rendered listless by chloroform, the body does not at all feel the pain caused by the operation The acute pain resulting from the cutting of the flesh or organs by the surgeon's knife is not felt by the person operated Same is the case of *Muni* who controls his sense-mind by the practice of *Samadhi* He too does not feel the pain caused by injury to or ill-treatment of the body This will convince the readers that the body is inanimate And yet such is the overpowering force of delusion or illusion that the ignorant persons attribute all sorts of punishment or reward to the body alone and associate all pain, misery and pleasure or happiness with the same body This all pervading folly, this universal delusion is the cause of misery, suffering, calamity, hatred, enmity, jealousy, aggression, fighting, wars In order to avoid this, one should be engrossed in meditating the attributes of *Paramatma* and thus should experience the *Paramatmic* contact Such a *yogi* only deserves the eternity of real bliss No other short-cut path than *Samadhi* avails for such consummation, Perfection *Munis* of wholesome wisdom, having abandoned all desires and eighteen defects, get this or superb pre-eminence of this beatitude and enjoy the ecstatic experience of this state

62 World wandering continues so long as body, speech and mind are considered as identical with the Soul When these three are realised as quite distinct and separate from the Self, which functions through them, liberation, the status of *Siddha*, follows (as a necessary consequence)

Commentary

As long as one holds the trio of body, speech and mind with Self

identification he is bound to get transmigration He cannot be free from karmic bondage due to deluding state of mind, while with the practice of discrimination between Soul and Non-Soul his illusion is wiped of and the *Mahatma* gets *Nirvana*, after destroying all the Karmas Shri Pujyapada lays special stress on this *Samadhi Tantra*, to follow the Right Path to attain salvation He emphatically points out that only in virtue of such co-ordination that the rightful and fulsome or whole approach to *Parmatmic* realisation should be made

The deluded Soul encased in the body and functioning through body, speech and mind continued to wander in the world in taking various births and rebirths in various forms of life varying in evolution from the minimum to the maximum The Soul attains its inherent purity and perfection soon after its realisation of the fact that the body, which it acts, the speech which it utters, and the thoughts which it entertains, is matter inert and lifeless in itself, but is vitalised and made to function through Soul contact The Soul like the electric current, which when it courses through the filaments of a bulb, is manifested in the form of light or which in other circumstances exhibits in the form of sound, or heat or work

63 As one does not believe himself to have become fat or thick, when he puts on thick clothing so a wise person, the enlightened one, does not believe his self to have become fat or stout when his body becomes fattened or strengthened

64 As one clothed in worn out clothes does not consider himself to have become old, so also the wise man does not think that his self has become old when his body is enfeebled by age

65 As one does not believe himself to have been destroyed, when his clothes are destroyed So also the awakened one does not consider himself to be dead when his body dies away

66 As one does not think that he is red when his clothes are red so the wise does not consider his Self to be red when his body happens to assume a reddish colour

COMMENTARY

An enlightened person, who has dispelled the darkness of doubt, and who has realized the reality of things, knows, believes and is firm in the conviction, that the changes distempors and affections of the body have nothing to do with the Soul, his real Self

He rises above sorrow, sickness, affliction above ridicule, resentment, jealousy, avarice, feeling of retaliation or revenge His love pervades the universe His compassion extends to the human, sub-humans, and even lower lives He is supremely happy, ever and always

67 That person alone, and no other, attains peace, tranquility, to whom this ever moving or changing world though full of activity appears as inert (like a dead mass), without intelligence, without any faculty to act (consciousness) and without enjoyment

COMMENTARY

That person alone can attain perfect peace, calmness, and tranquility who is indifferent to and above the phenomena of the world, who is not affected by what is happening around him, whom nothing can irritate, nothing can tempt, who has no pride, and no desire, who laughs at nothing, whom nothing attracts and nothing repels, who is never sorry, who has no fear, no disgust, and no sex-feeling at all He is unperturbed, calm, unruffled, unaffected by all that happens beside him That *Sadhu* having the goal of liberation, must transcend joy and misery, gain and loss, victory and vanquishment In short he should be intensely dispassionate *Mahatma* having such indifferent attitude to all longing procures immunity from the *Karma-bandhan* (the bondage of action) It must be noted here that meditation or *Dhyana*, introspective insight *(Samadhi)* is always in relation to Divinity only It is not mere concentration of the mind irrespective of the aim of such contemplation The experience is the result of the contact of some phase or aspect of Divinity by the *Muni* on any of the levels of consciousness The contact of Divine consciousness has been described as the 'Light or *Jyoti*', as 'Peace or *Shanti*', as 'bliss or joy or *Anand* or ecstasy' with reference to the nature of realisation by the aspirant *Sadhu* The supreme *Siddha* is indescribable He is omniscient, and only an omniscient can realise its reality in perfection

68 The person, whose soul or rather whose nature and consciousness (knowledge) is well covered with bodily mantle (cloth) does not realise the Soul-Divinity; and owing to these eight Karmic bondages roams for ages in this mundane world This *Bahiratma* has to go through the ordeal of taking births and rebirths till he permanently gives up this wrong notion and experiences the true value of this veritable elixir of life (Soul)

COMMENTARY

The *Acharya* emphasises to discard the said wrong belief, which is the cause of all miseries and calamities And hence it ought to be rejected in toto He further, earnestly preaches one to be a Right Believer and to contemplate constantly upon the nature of the Pure Soul Thereby one will attain everlasting bliss The aspirant should refuse to follow the teaching of any one who is not an ideal of Perfection and knowledge Be it noted that one having perverted beliefs roams in this triple World Process so long as combination of the Soul with Non-Soul (matter or body) is maintained Liberation of *Jiva* from *Ajiva* is the real goal of life

69 Atoms come and go out of the Composite (matter) mass called body and occupy the same space with Soul (Self or *Jiva*) Yet the infatuated person (*Bahiratma*) imagines them (atoms or particles of matter) to be their Self (Soul) owing to false identification of *Jiva* (Soul) with Non-Soul or of I with non-I

COMMENTARY

In this world soul and matter exist side by side or rather to describe more appropriately that Soul is surrounded by matter on all ten directions, sides Under the influence of inlets (passage caused by passions) such as anger, pride, deceit, greed, attachment or avarice, Soul draws in particles of neighbouring matter from all directions, which move, in through the medium of *Dharma* and retains the same in the space of pure particles by the help of *Adharma*

These moving particles of matter are either auspicious (fortunate) or

inauspicious The auspicious particles are called *Punya* (merit) and the inauspicious are called *Papa* (Sin or demerit) Jainology says *Punya* results in good and *Papa* results in evil fruits. If one leads this life according to religious views of Jain Ethical Code he will earn *Punya*, which will lead to happiness in worldly life, and if sin is committed by free indulgence of five sense organs in these sense-pleasures one will have to suffer pain, sorrow, misery and innumerable calamities in worldly existence

The said particles of matter (Atom) after moving in, unite with the Soul on account of emotions of attachment or hatred Passions, evil or good, are the cause of Bondage, which is known as *Bandha* in Jain Terminology

The union so formed of *Jiva* and *Ajiva* (Soul and Non-Soul) is a kind of chemical combination and possesses many of the characteristics of such combination as described in the modern Science

According to Jain Scriptures the nature of this combination is like that of sesame cake and oil or milk and water Even inspite of this Karmic Bondage *(Bandha) Jiva* (the Soul) retains its essential nature of consciousness Absolute knowledge never becomes extinct or non-entity

Owing to this Karmic bondage better known as *Karma-Bandha* the Soul becomes heavy (while in essence it has got no weight) The Soul due to this *Bandha* is encased in body It is bound in fetters of *Ajiva* with the inevitable result of roaming in the world *(Tri-loka)* passing through the cycle of birth and death until complete Annihilation of Karmas By such destruction of Karmas one attains liberation This is known as salvation (*Moksha*) It must be remembered that this bondage obstructs the Soul from the realisation and attainment of its four-fold greatness *(Anant-chatushtaya)* namely, Infinite Perception, Infinite Knowledge, Infinite Power and Infinite Happiness or Bliss

Eight varieties of Karmas such as *jnyanavarniya*, Knowledge obscuring *mohaniya* causing infatuation and affecting Right Belief and Right conduct, etc retard the progress of the Soul onward and stands in its way preventing the attainment of salvation Soul cannot enjoy everlasting and infinite bliss until it destroys all shackles of Karmas To free or liberate the Soul by getting rid off these foreign matters, i e Karmas should be the goal of all human beings

Also it should not be lost sight of that logic or scientific experiment cannot comprehend nor conceive the nature and attributes of the Soul

and its divinity though the Science has advanced to and realise almost all the qualities and nature of lifeless matter undergoing physical changes The truth of the existence of the Soul, which is entire, indivisible substance can only be realised through intense concentration of mind by meditation of the nature of Soul, i e by Self-absorption

70 "I am fair-beautiful, fat or emaciated (Lean)"— all these are attributes of the body The enlightened never attributes these qualities to the Soul Right-Believer should meditate upon the Soul Divinity, and its nature keeping all along in mind that the Soul is Absolute Knowledge

COMMENTARY

One should understand, realise that the Soul has the nature of pure and perfect knowledge incarnate The Four and twenty Tirthankaras were the Pure Ones They were omniscient and Realities They were exponents of Truth and ideals of perfection To be one with *Siddha Paramatma* Soul-knowledge (*Atma-jnana*) is very essential By self-absorption the majestic grandeur of the Soul is revealed, and all kinds of cravings for external objects cease to exist The *Yogi* should probe his inner most by the chisel of Right Understanding and Right Faith When the *Yogi-Muni* fully realises, experiences his Self and is immersed in his own Self through his Self, for his-Self, all distinctions between attributes and substances and among the knower, knowledge and knowable instantaneously disappear

In short in the ascent to the abode of *Nirvana* namely *Siddhashila*, the abode or place of the Holy of the Holies where all the liberated Souls dwell, Self-knowledge will, no doubt, help the way farer to give him a lift like an experienced guide to reach the highest ultimate goal

71 The man, whose mind is solely concentrated upon the Soul-Divinity, Paramatma, certainly gets salvation, and one, who is of wavering mind towards the Supreme cannot get the same, i e. the ultimate goal of Liberation

COMMENTARY

It is fixity of mind, that is wanted for success even in ordinary

worldly dealings Needless to emphasise that steady patience is greatly essential in the spiritual realm By means of regular continuous meditation of the innumerable highest qualities of the Lord, the *Muni* will be in communion with the Highest Self, *Jinendra*, and thereby he will attain the supreme Bliss which abides in Absolute Freedom, Liberation

72 Contact and conversation with people produce mental ideas and thereby one wanders in wavering emotions and thence disturbance of mind The *Yogi* should, therefore, avoid or renounce contact with people, to begin with

COMMENTARY

The vibrating activities of mind first of all cause the inflow of Karmic molecules into the Soul Knowing these mischievous effects of the wicked mind the Saint Poet Shri Daulatram in the 'Six Cantos of Truth' advises thus "Drink the nectar of equanimity, and to achieve this, one must purify one's mind and thoughts " It may be noted that for Self-purification and Self-emancipation one must renounce personal predelications Selfishness obstructs the attainment of the above goal It is essential, therefore, not only for the sages but also for the common folk that the mind itself should be duly disciplined, and kept duly controlled and directed, Here for the need for *Samadhi*, pure *Dhyana* is emphasised even in *Gita* in the following words

"mapyena mana adhasva mayi buddhi niveshaya "

Bhagwan preaches to his disciple 'Concentrate your mind upon Me and devote your heart and soul in *Paramatma*, thereby you will perceive your soul absorbed in Me'

73 There are two sorts of residence for those who are ignorant of the nature of Soul, one is a village and the other is the forest, while the residence of the infatuated souls who have not learnt the Science which is divinely revealing, may be any of the above two places. But the real dwelling place of those, who have fully realised the life-Principle, the Soul (*Jiva*) Divinity, is the pure and perfect Soul free from foe-passions, such as anger, attachment, avarice, etc

Commentary

Those who have centred their mind thoroughly in the Self-realisation, get the spiritual and synthetic sight, and hence it does not matter where they reside They are unaffected by their dwelling-place and its environments His actions and their nature can be determined through his motive If there is no *mama* or *mamatva* (mind or personal attachment) to the abode as well as other property and possessions, his soul will not be united with Karmic particles This means there would be no *Bandha* (Bondage) as the fruit of his action Such a *Yogi* will not at all be affected by his *Pravritti* or *Nivritti* i e actions or omissions

74 The cause of bodily transmigration is the belief, perverted faith in, that one self is one's body, while the cause of the achievement of Liberation is Self-identification with the Soul

Commentary

Salvation, Perfection is achieved not by adding one branch of knowledge to another, but by removing the cause of imperfection, which consists in *Kashayas* or passions Ignorance is only an incidental effect of the Karma, that blurs the right intention According to Jain Scriptures Karma is a substantive force, a sort of infra-atomic particles, which have the peculiar quality (property) of developing the effects of merit (*Punya*) and demerit (sin or *papa*) Karmic particles unite with the Soul just like water uniting with milk or heat with iron

Dr Bool Chand Jain explains the evolution of *Jiva* (the Soul) and *Ajiva* (body)

> Life is a struggle between spirit and matter The Material body is to be subdued by the spiritual Self *Samsara* consists in spirit subdued by matter Evolution means evolution of the body The body is the instrument of expression, so the perfection of the spirit is synchronized with the perfection of the body What controls the universe is the Law of Karma, which is a substantive force, a sort of infra-atomic particles which have the peculiar property of developing the effects of merit and demerit

The world is made by the Karma of spirits The history of man is

determined by his own voluntary choice. Man enters the world of his own creation and fashions it according to his own designs He can transcend the inherited limitations by his will and action and become the architect of his own future (fortune) This is well and very emphatically expressed in the Hindi proverb *"nara karani kare to nara ka narayana ho jaya"* Man can become *God—Siddha Paramatma*—by his own actions, by his own instrumentality The selfish or personal attitude the I-ness, the *Ahankara*, which is the main cause of tieing with the cyclic wheel of *Samsara*—(transmigration) should be thrown off in toto

75 It is only the Soul, that leads the Soul either to birk or salvation (*Nirvana*) The Soul is therefore really its own *guru* (Preceptor) when the Soul gets *atmic* insight No other Preceptor is necessary to the well-disciplined *Yogi*, who is wide awake on the plane of *atmic* consciousness

COMMENTARY

It is both instructive and interesting to note the nature of such classic endeavour as to how the average individual of the normal type functions and behaves towards worldly and spiritual matters in the world and how the *Muni, Shraman,* conduces himself, functions and progresses as he does mostly on the *Yogic* level with the aid of spiritual, i e *Atmic* vision A beautiful verse describing very appropriately the introspective functioning of the ascetic and of the ordinary man, quoted from the *Gita* will illustrate the central idea This pen-picture of the functions of these two is worth remembering

"ya nisha sarva bhutanam tasya jagrati sanyami,

yasyam jagrati bhutani sa nishah pashyati muneh "(2 69)

The *Shraman,* who is well advanced in subduing his passions, senses, is wide awake and vigilant to self-realisation to get spiritual vision While the normal folk is blind to this phase of Life-Principle To the visioning sage *Samsara* is night He is indifferent to worldly material objects wherein the other normal beings are fully awake, i e they are hankering after these sensual pleasures

In short, renouncing the wicked passions such as anger, pride, deceit and greed and adoption of opposite virtues and observance of religious vows will be a safe-guide to the Path of salvation This is *sanatana Dharma*, universal truth, strongly propounded by the religions of the world and by the ethical code and social laws

76 One, who strongly and firmly identifies himself (his Soul) with his body and its like fears death dreadfully on seeing the disappearance of his body and the separation of his friends, relations and of other persons

COMMENTARY

In order to face death boldly vanquish and conquer emotions like fear, attachment, love, etc and also the notions of 'myself' and 'my possessions' The Self is the *Atman (Jiva)*, the indestructible and everlasting principle, embedded, enslaved in the sheath of the body To uncover and realise the principle of reality one should devote oneself to learn the Science of Self, its nature and attributes and thereby release or free the Soul from the bondage of foreign matter, earthly desires and concentrate upon Self development till one fully realises the Self and thus becomes the perfect and the Supreme, the conqueror of all passions, including the fear of Death too and such other equally harmful emotions

77 One who identifies Him-Self with his Soul-Divinity entirely and thus discriminates the two by realising that the body, its destruction are neither the real attributes of the Soul, nor the Soul itself, thinks fearlessly that the migration of the Soul from one into another body, is similar to throwing old clothes for the new ones To those, who have spiritual vision of the Soul, Death itself is Life The *jnani* (enlightened) consider Death as a Festival

COMMENTARY

Here we give the parallel quotation from the *Bhagavad Gita*

"vasansı jırnanı yatha vihaya, navani grahanatı naro paranı, Tatha sharırani vıhaya jırnah, nyanyanı samyanı navanı dehı "(2 22)

It means that as a person puts on new garments, gıvıng up old ones, the soul sımılarly accepts new materıal bodıes, gıvıng up the old and useless ones

78 He, who ıs deeply asleep to worldly affaırs (who ıs quıte ındıfferent to mundane dealıngs) ıs wıde awake wıth regard to the Soul-Prıncıple, he, who ıs very watchful ın ordınary worldly lıfe, ıs quıte asleep wıth regard to Soul Dıvınıty-Lıfe-Prıncıple and Self-realısatıon

COMMENTARY

We see ın every day lıfe that those, who are engrossed ın materıal gaın and sensual pleasures find no tıme to gaın Self-Knowledge It may well be remembered that even to the erudıte scholars, selfishness, self-ınterest, offers ıts temptıng and allurıng chalıce of poıson and succumbs thereto Hıs learnıng and scıentıfic knowledge ıs of no avaıl to hım to follow the path of salvatıon Thıs very central ıdea ıs very aptly explaıned ın the parallel verse of *Gıta* quoted ın the commentary of the 75th verse of thıs *Shatak*

79 He, who sees and realıses hıs Self wıthın and hıs body and other thıngs wıthout by the study and practıce of dıscrımınatıng knowledge wıll realıse the eternal dıfference between the two (body and Soul) To such *Antaratma*, there wıll be no fall from hıs exalted and enlıghtened status

COMMENTARY

One who has *atmıc* vısıon of ıntrospectıng the Self ın one-self and who renounces worldly objects and pleasures knowıng the transıtorıness of these externals, sees the ıllumınatıng Lıght of Absolute Knowledge, By such pure *Dhyana*, medıtatıve concentratıon of the Hıghest Self, the Sage attaıns the abode of *Nırvana* From the eternal status there wıll be no fall

80 To the *Yogi*, who has fully realised the truth of the Soul-Divinity and the nature of the Self, the world appears by his previous merit rather at the beginning of his study, to be mad So also he considers the world-process to be intoxicating, but when he is well centred in Self-knowledge by patient and steady study and meditative practice, pure *Dhyana* in Self-absorption, the world appears to be like a stone or wooden post

81 Even after hearing the discourse that the Soul is quite distinct from the Non-Soul (*Ajiva* or body) and thus realising the Self-knowledge from others and also by giving a precept or good sermon to others on the same subject, he will not enjoy the bliss of Absolute Knowledge as long as he himself has not experienced, perceived and realised the highest Self in Himself He is certainly not entitled to attain salvation as long as he himself does not always meditate upon the *Paramatma* by realising the discriminative nature of *Jiva* and *Ajiva*

82 Having renounced identification of the Soul with the Non-Soul, the ascetic would meditate upon the Highest Self in his soul so much so that he may not even in dreams attribute himself any more to his body There should be firm and unshaking Faith and correct knowledge or consciousness (*samyak shraddan va jnana*) of the different attributes of the two, i e self and non-self

83 Non-abstinence in respect of killing, stealing, and such other sins i e non-observation of religious vows namely *Ahimsa* (Non-killing), Truth, Non-stealing, continence (observing celibacy) and to keep or have a limited possession of property (these are known as five *vratas*), causes sin and observance of these holy vows bestow merit on the individual, while cessation of both leads to salvation The aspirant for liberation, therefore, should renounce both in order, i e first Vowlessness and then observance of Vows The Seer of the self is entitled to Liberation after all the karmas are destroyed

COMMENTARY

By merit one will attain Heaven not Liberation, but to attain salvation, the celestial or Divine Being will have to descend from the Heaven (celestial region) to the mortal world and here after taking birth into human being and after observing the Householder's vows without defects one will have to renounce worldly ties and become an ascetic In this life of asceticism, the great *Muni*, observes full Vows *(mahavrata)* He contemplates the twelve *Bhavanas* (meditation) He gets by the practice of this pure *Dhyana-Samadhi*, the Right Knowledge entirely free from deluding ideas Thus acquiring this rare enlightenment and by observing *Dharma* (Law of Truth), which is nothing else but the synthesis of Right Belief, Right Knowledge and Right Conduct, he attains everlasting bliss The trinity of *"samyak darshan jnana charitra"* enables the *Maha Rishi* to burn the forest of the Karmas by the fire of pure concentration of mind called *Shukla-dhyana* and to reach the region of Liberation, where all the eight Karmas are annihilated and the eight attributes of the *Siddha-Paramatma*, *Samyaktva* and others shine forth The distinction between the achiever and the object of achievement disappears Thus crossing the ocean of transmigration he becomes perfect, pure, incorporated, without form, unpolluted, imperishable pure consciousness In this liberated Soul the attributes of the universe and the beyond are reflected Shri Samantabhdra, while bowing devotedly to Lord Mahavira, in his *shravakachara* (householder's conduct) describes the attributes of the last Tirthankara thus

> *"namah shri Vardhamanayah, nirdhut kalilatmane,*
>
> *sa lokanam trilokanam yad vidya darpanayate."*

> In other words, I bow to Lord Mahavir who has destroyed all the sins, faults and blemishes and in whose consciousness the three worlds are reflected

He sees the whole universe in all aspects and truly becomes *sarvagya*, omniscient and omnipotent

84 The whole teaching of the Author-preceptor is summed up in this single verse

Having completely renounced Vowlessness, abandoning all sorts of sins, and having observed all the great religious holy vows without defects, the aspirant of salvation should renounce the latter also, having attained the Highest State of Supreme Self

COMMENTARY

When the ascetic, in the ascent to the state of Final liberation, reaches the state of destroying passions (*Kashayas*) known as *ksheen Kashaya Gunasthan*, which is regarded as the sign of complete renunciation, eschewing objects of senses and giving up passions like lie, greed etc , he shall then abandon the observance of vows and attain deep Self-absorption

85 The internal prattle, accompanied by the web of ideation or by the waves of Mind (emotion), is the cause of trouble and travail, and when this root-principle of misery disappears the *Rishi* attains his desired goal, self-realisation and self-absorption

COMMENTARY

Lack of devoting whole-heartedness to Self-realisation obstructs the aspirant of *Moksha* in his way to salvation One, who is dispassionate and who has a pure mind, unoccupied with the web of mind-emotions and waves of worldly thoughts easily reaches his long-cherished destination, the ideal of holding communion with the Supreme *Paramatma* Thus after annihilating all Karmic bondage caused by these vile passions and actions the *Paramatma* appears in the Soul of the ascetic, with all its grandeur In this state of liberation, the aspirant leaves this Karmic body, which becomes void of all weight, that was consequent upon the bondage of the karmas

86 One who does not observe religious and holy vows should take them to drive away the various vile and wild mind-emotions and thoughts and thus to purify the heart and thereby to enable the observer of vows (*vrata*) to get deep *Atmic* insight and outlook and also to hold communion with the Life-principle,

the Lord of Lords One, who observes vows should try to get mastery in the Highest Spiritual Lore to become also well-versed in *Yogic* culture, should centre one's mind, heart and soul in mastering intellectual recognition-perception of the Supreme Self through philosophic erudition and thus ultimately become himself the Lord of Lords namely the dispassionate *Jinendradeva* This pure and perfect Soul overcomes all the *Karma-Bandha* and secures immunity from the cycle of suffering, travail of births and rebirths He will become immortal, the conqueror of passions and death too

COMMENTARY

The preliminary discipline for a Jain layman (known as *shravaka*) is the adoption of the five *Anu-Vratas* He will observe for life all the five vows and will not abet their transgression Such an *Anu-Vratee,* a real and staunch Jain, will redeem himself and the world from vices Hoarding, cornering and black-marketing will disappear from the followers of Jainism and thereby will be raised this faith of the Tirthankaras to a very high pedestal in public estimation of the world

87 The external sign such as sex is seen bound to the body, which is only the embodiment of the Soul The body where the Soul is encased is earthly and mortal Those, therefore, who are attached exclusively to such external signs, (such as to remain naked, etc) which are worldly manifestations, cannot attain salvation

COMMENTARY

We will quote here beautiful and appropriate verse of Shri Yogindu in *Paramatma Prakash*

"Deha-devali jo vasai, deu anai anantu,

kevalnamphurant tanu, so parmacchu nibhantu "(I 33)

In other words, one that dwells in the temple of body is doubtlessly the same as *Paramatman,* the eternal and infinite divinity with his

constitution brilliant with omniscience

Paramatma, the Supreme Soul, is the illuminating light of the Absolute Knowledge (Supreme Wisdom) which Buddhism posits as '*Prajna*' The Jain Scriptures describe the same as '*Jnana Chetana*' To attain the state of Superconsciousness, transcendental intuitive wisdom, is the highest goal of human life The Highest and Perfect Self described above in the words of the Preceptor Yogindu resides not only in the Temple of Human Body but in all beings

88 Caste or race is seen to belong to the body It entirely depends on the human form, while this human body (an entirely outfit of the Self), is as if the world of the Soul-Divinity, who conducts the affairs of life through the agency of the body So those who have conceit produced by caste or race and who are persistent on the same are not released from the cycle of birth and rebirth

COMMENTARY

The English poet very rightly advises

"This above all, to Thine Own-self be true,

Thou then can'st be false to any one"

In the Harijan Conference held in March 1950, at Agra, the distinguished Saint Scholar Shri Amarchandji exhorted the audience that the Harijans possess Soul similar to the Soul vitalising the bodies of those high caste families known as *tri-Varnas*, such as Brahmin, etc They are fully capable of developing the divine qualities of the Supreme Soul and attaining the highest status *Paramatma-Pada* To corroborate this, the following spiritual text form the Jain Scripture was cited *"kammana bahmano hoi, kammani hoi khattiya, vaiso kamman hoi, suddo hoi kammanam "* In other words, one becomes a *Brahman, Kshatriya, Vaishya,* or *Shudra* by his conduct " Merit depends on conduct, not on birth Honour and fame, from no condition rise Act well your part, there all the honour lies

It is therefore folly to entertain notions of superiority or inferiority complex, or to be proud of colour, country or race.

Discipline and control the body, speech and concentrate your mind in right thinking, in right discrimination, and in right judgement Then oneself will become the Highest Self, the Inner Ruler, Immortal Bliss is the quest of the Soul Absence of worries and miseries is Bliss You are immune from all sorts of miseries and worries when you are liberated from *Karma-Bandhas*

89 Those, who cling to particular form of religion through distinction such as caste, race, sex and other signs, too, never attain the highest state of the Soul, the unexcelled greatness and perfection

COMMENTARY

Those, who are obstinate in their faith of Scriptures propounding that liberation can be attained on the strength of higher caste, subcaste, colour, race or sex as well as external signs are not eligible for that Supreme State of the Self Narrow-minded folk, who are entangled in the meshes of outward forms and formalities, do not give up their pride (*Ahankar*) and desires pertaining to flesh and body with the external signs and badges They do not want to study, much less to experience the psychological nature of life in all its highest phases and aspects They don't realise that the man is not only a bundle of flesh and body but it is something else than body or form, its ego is soul which never decays and which is imperishable Besides the Self has no sex nor form The Self-realisation cannot be had as a gift or favour from God or Goddess One can experience the same by one's own efforts, contemplation, pure meditation of the illuminating power, Perfect-Self

90 The deluded (*Bahiratma*) give up objects of enjoyments, renouncing wife, sons and other property, all these help in securing pleasure and happiness They follow this Spiritual Path hoping that it may lead them to *Nirvana* But the wonder is that such infatuated beings, with a view to attain disembodiment, i e to become free from the bondage of Karmas and thus to get immunity of taking births and rebirths,

love the body itself and also worldy bodily pleasures and hate-reject disembodiment They do not like from the bottom of the heart to renounce these worldly temptations, allurements, and attachment to external objects of pleasure Besides such ignorant beings on the contrary, hate asceticism, sainthood, essential to lead a dispassionate (*vitragamaya*) life They wish for the Bliss of the salvation, but their actions and efforts obstruct them to reach the desired status (*Moksha*)

91 Just at the eye-sight of the lame is attributed to the blind, in the same way the deluded person, who has no *atmic* sight and inner outlook attributes the consciousness and attributes of the Soul to the body

COMMENTARY

The lame man is the guide of the blind, but one who is unaware of this fact considers that the blind man has really eyesight The ignorant, who has not realised the nature of the Soul, wrongly considers that the body has all the qualities of the Soul including the cognitive activity

92 *Antaratma*, who has realised and experienced the psychological nature of *Jiva* (life principle) and Supreme Soul never attributes the virtues of the Soul to the body He knows fully well that consciousness is the nature of Soul and not of body As one, who knows the difference does not impute the sight of the lame to the blind, so also the enlightened discriminates and knows the different qualities and nature between Soul and Non-Soul

COMMENTARY

In the famous and standard work named *Natak-Samayasara* the saint-poet rightly describes in appropriate words the distinction between *Jiva* and *Ajiva* "*jinapada nahin sharir ka, jinapada chetan manhi*," i e "The body can never attain the status of Jina, the conqueror of all foe-passions, only the soul can reach that Highest state Godhood resides in the Self"

93 The condition of sleep, intoxication, dream,unconsciousness, as well as such other states are only delusion to those, who are ignorant of the Soul-Divinity *Bahiratma* has no *atmic* insight and hence he is in delusion of the above-mentioned states While *Atma-Darshi*, the englightend and well-disciplined aspirant, feels all the states of the ignorant who is not free from all the 18 defects as delusion

COMMENTARY

The wrong believer considers the awakening state as true, but to the *Yogi*, who has *atmic*-knowledge rightly believes this conscious state also (awakened condition) to be a merely delusion, illusion He is not confounded about these states as his knowledge of the life-principle is not obscured The *muni* whose goal is to attain salvation, should not and must not yield to the influence of likes and dislikes, these two confuse his vision of the Path to *Nirvana* The *antaratma* who has pure introspection and who has realised the Soul never forgets to experience and meditate upon the Pure and Perfect Soul even in sleep

94 One, who identifies himself with the body, though well-versed in all the Scriptures and also being awake is not liberated, whereas the one, who realises, experiences and meditates on the Soul Divinity-Life-Principle, and whose knowledge is discriminative between *Jiva* and *Ajiva*, does attain eternal beatitude of salvation though asleep or intoxicated

95 One, who has centered his mind and intellect upon benefiting the Soul, and one who has illuminating and right understanding has his Faith clung to Him, and wherever there is Faith equanimity, calmness of mind, tranquility, one is sure to follow it His Mind is absorbed in it (Soul-realisation)

COMMENTARY

Faith arises from clean understanding, such a belief is based on rational reasoning What the Preceptor condemns is blind Faith Jain *Acharya* preaches thus *"yuktimada vachnam yasya tasya karyah*

parigraha" In other words, "I have neither partiality towards *Bhagwan* Mahavir nor hatred towards Kapila, Buddha and others Accept and follow the precept, which is rational "

Jainism is the most rational of religions in the sense that it asserts nothing contradictory to reason The essence of Jainism consists of self-realisation, in gaining supreme and pure wisdom, knowledge. One must cultivate one's cognitive faculty *(Jnana)* in all its phases and bearings, keeping oneself unperturbed by likes and dislikes By long strenuous practice of self-absorption *(Samadhi)* one stays firmly convinced in Soul-Divinity, Pure and Perfect-Self, whereby consummation of the Self with *Paramatma* is experienced By following the Light of Truth and non-violence, one will find the key to *Nirvana* In short, one should live only for purification and perfection of the Soul, regarding all else as Non-Soul One should destroy all the Karmas, which obstruct the welfare of the Self and the enjoyment of the bliss of Absolute knowledge and perfection

96 The Faith of the ignorant recedes from Soul-Divinity Perfect Highest-Self, where he has not at all centered his mind, believing wrongly that self-realisation, knowledge of life-principle, is not beneficial to him and where faith has receded how can his mind be peaceful and how can he be absorbed in Self-Perception and Self-cognition? If one attains the equipoise equanimity of mind and controls the evil passions one would be able to realise the Soul and its nature and attributes as well as characteristics in all its phases A vigorous and sincere attempt to purify the life process must be put forth before entering on this path to liberation

97 The *Rishi*, who is steady and firm in the deep devotion of *Siddha Paramatma* by the practice of Self-realisation and experience and remains completely oblivious to external contacts, becomes himself *Siddha*, Supreme, according to his goal Just as the wick of the lamp, though quite separate from it, when lighted by the lamp, becomes light itself

98 The *Yogi*, whose *shudda*, meditations, pure thoughts, *Buddhi* signifying *Bhavana*, are steadied and unfaltering in

Samadhi, who is solely devoted to Self realisation-absorption, becomes himself the Blessed Lord *Jinendra*, the supreme-Paramatama, just as the wood rubbed by the wood produces fire

99 One should wholly centre one's meditations upon the inexpressible (beyond the power of speech) and the unseen Supreme Divinity Thereby he automatically attains the *Siddha Pada*, the status of the Supreme Soul, wherefrom he never returns again, i e. there is no birth and death, He comes to His own Self

COMMENTARY

Whosoever is enamoured of Soul attributes will surely destroy the great affliction, the trouble and travail of transmigration The freedom from rebirth is attainable through rigorous spiritual discipline of contemplation of the Pure enlightened and Perfect Soul Everlasting and infinite bliss can be attained by such a purified soul only The eternity, infinite or pervasiveness, imperishableness, fullness, immanence are stated to be among the characteristics of the highest Self In Jain Scriptures the blessed *Siddhatma* has four inherent qualities or attributes of the soul *Ananta chatushtaya* (four-fold greatness) namely (1) *ananta darshan* (infinite perception), (2) *ananta jnana* (infinite knowledge), (3) *ananta virya* (infinite power), and (4) *ananta sukha* (infinite happiness)

There are eight varieties of Karmas, of these according to Jainism, four attack the qualities of the soul These are *Jnanavarniya* (knowledge obscuring), *Mohaniya* (deluding), etc These *Ghatiya Karmas* make the qualities of the self obscure like the thick clouds obstructing the rays of the sun

100 If liberation, salvation, be attained without any efforts of meditations, without observance of holy vows and without practising severe austerities, and if consciousness (*Jiva* or Life Principle) is produced from the material elements such as earth, water, air, etc , the *Rishis* would not have been required to suffer pain and trouble of penance, and to renounce the attachment of worldly objects to achieve that goal of perfection

Now we see that the *Yogi*, who is absorbed in enjoying the eternal bliss of salvation (Freedom) is totally unaffected and unperturbed by external pains and miseries He also does not feel any sort of trouble while practising *Tapa* or *Yoga* and strictly observing the hard religious and holy vows If such is the state where is the trouble to *yogis*

COMMENTARY

One can't, therefore, believe those who say that after death, i e after the destruction of the body, the soul also disappears and therefore that state of death is nothing but salvation and therefore no efforts are necessary to attain the *Moksha* But the Jain *Acharyas* and also the *Bhagvad Gita*, do not concur with theory of the *Sankhya* The world we live in is not illusory Neither it is a figment of imagination It is a fact and exists as an actuality The theory that *"bhasmi bhutasya dehasya punaragama kutah"* which means that "there is no rebirth, after the body is turned into dust" is fallacious The Jain philosophy about *Jiva*, to quote the phraseology of Sri Herbert Warren, the well-known follower and scholar of Jainism, is truth and nothing but the truth It is very correctly described

> In my opinion these Jain doctrines about Life and the universe are the plain truth, which as far as I know, is nowhere else to be found They are of inestimable value, without them I should not know what to believe

With this prelude he preaches Jainism, the teaching of the Trithankaras, thus "We are not our body, we are not a body having a soul, we are a Soul having a body We are knowers and our body is not a knower We should not say 'I am fat or thin ' We should say "my body is fat or thin" Then the aged and learned Jain scholar quotes verses number 15 and 69 from this very *Samadhi Shatak* He further explains that we human beings are a subtle combination of soul and matter and all we have to do in order to reach a satisfactory condition in which there is no pain or misery but everlasting blissfulness, is to separate the soul and matter I (the soul) am he, who is conscious and sentient, while my body is of flesh and blood, it is neither conscious nor sentient

According to Jainism there can be no mediator between man and God So also the final and the supreme development of the soul, however, is possible only in the human form Dr Bool Chand speaks of Jain philosophy thus "Philosophy with Lord Mahavira, is a all comprehensive view based on spiritual (Self) realisation wherein all other views find proper justification " knowledge according to the Jain doctrine. is inherent in Soul and depends for its expression upon the disentanglement of the soul from the forces that vitiate its intrinsic capacities The *kashayas* of attachment and aversion are held responsible for the obstruction of the capacity to know, and it is by the total destruction of these *kashayas* that the soul achieves the blaze of omniscience

101 Shri Pujyapada refutes the theory of the Charvakas in this verse According to these *nastikas*, the Soul is also destroyed with the body after death Under these circumstances how can there be existence of the soul in the state of liberation? The saint-savant satisfies them thus As there is no destruction of the person (soul) when you see that state of death in dream, because by the disappearance of the dream when a man is awake he actually sees that state of destruction was merely a delusion (nothing but illusion) Similarly while awake one sees the destruction of the body, Death, but the soul is not destroyed with the dead body In short in both the states, that of dream and also the awakened one, soul exists in the above mentioned two states In Gita the fate of the wrong believer, the deluded is described thus "*agyashchashraddhanashcha sanshayatma vinashyati, nayam lokosti na paro na sukham sanshayatmanah*" (4 40) In other words "The man who is devoid of discriminative insight, who has no *shraddha* (conviction, faith or right perception or vision of reality or the self), who is of a doubting nature, perishes For the doubting soul, there is neither this world nor the world beyond, nor any happiness "

102 Knowledge alone of the Life-principle (Soul Divinity) as well as self-realisation in *Samadhi*, in pure meditations fails,

when it is accompanied with any suffering due to penance and observance of strict vows, *mahavratas* So the *muni* centres upon the attributes of *Paramatma* and thus meditates the same all along inspite of the bodily pain caused while practicing *yoga* (*Dhyana*) and observing severe austrities The *Yogi* should thus accustom himself to suffering, according to his might when he devotes himself to self-absorption and experience and Self-Emancipation. Jainism leads the aspirant to unexcelled Greatness and Perfection, as a reward to his own effort and not as a gift from God or Goddess

103 The inhaling and exhaling of breath goes on from its own efforts just as desires (passions) and hatred do urge and from that the bodily machinery works in its own function

COMMENTARY

Body, which can be well compared with machine depends on one's breath and it can work its own functions and activities brought by attachment and aversion Bodily and mental actions are wholly controlled by breath or rather Life (Soul) just as train or boat either moves or stops by the winding of the key according to the desire of the driver

104 *Bahiratma*, the fool, completely attributes the body accompanied by the senses of the soul He being averse to self-realisation and having no *atmic* sight, considers himself happy while indulging in sensual objects and unhappy (miserable) when he does not get them On the contrary the *Antaratma*, enlightened (the self-realiser) attains the supreme status (paramount position) of *Siddha*, the conqueror by giving up that attribution The main cause of the worldly miseries and calamities is the above-mentioned wrong belief After long and arduous practice of pure *dhyana* meditations on the soul in all its bearings, the *Yogi* attains the Divine *Paramatic* contact Such a *muni* will cleanse all defilement, and annihilate the Karmas His pure ascetic life gives him vividness Thus the Soul is emancipated from matter, thereby he sees the illuminating light of the Absolute knowledge and himself

becomes the knower of the universe burning out the bondages of the Karmas which are the fruit of personal passions (*kashayas*)

105 The *Yogi*, who is wholly and solely devoted himself to self-realisation to get *Atmic* insight in all its bearings, who is disciplined and guided by the technique (machinery) of *Samadhi* (*Yoga*) and who is well-versed in gaining complete and thorough knowledge of the Self-Divinity and who therefore follows the Path of *Nirvana*, who is released from the passion of 'Me' and 'mine' who has abandoned therefore the difference between 'you', 'your' and 'I' as well as 'my belongings' or 'myself' which notion, ideation, is the main cause of mundane misery and who is freed from the cycle of births, enjoys the joy, esctacy of the supreme illumination, Absolute knowledge So the study and practice of this *Samadhi Shatak* is the life to reach the summit of Human life and thus to attain the highest goal of unexcelled perfection

श्रीमत्पूज्यपादस्वामिविरचितं

समाधिशतकम्

सिद्धं जिनेन्द्रमलमप्रतिमप्रबोधं
निर्वाणमार्गममलं विबुधेन्द्रवन्द्यम् ।
संसारसागरसमुत्तरणप्रपोतं
वक्ष्ये समाधिशतकं प्रणिपत्य वीरम् ॥१॥

येनात्माऽबुध्यतात्मैव परत्वेनैव चापरम् ।
अक्षयानन्तबोधाय तस्मै सिद्धात्मने नमः ॥१॥

जयन्ति यस्यावदतोऽपि भारती-
विभूतयस्तीर्थकृतोऽप्यनीहितुः ।
शिवाय धात्रे सुगताय विष्णवे
जिनाय तस्मै सकलात्मने नमः ॥२॥

श्रुतेन लिङ्गेन यथात्मशक्ति
समाहितान्तःकरणेन सम्यक् ।
समीक्ष्य कैवल्यसुखस्पृहाणां
विविक्तमात्मानमथाभिधास्ये ॥३॥

बहिरन्तः परश्चेति त्रिधात्मा सर्वदेहिषु ।
उपेयात्तत्र परमं मध्योपायाद्बहिस्त्यजेत् ॥४॥

बहिरात्मा शरीरादौ जातात्मभ्रान्तिरान्तरः ।
चित्तदोषात्मविभ्रान्तिः परमात्मातिनिर्मलः ॥५॥

निर्मलः केवलः सिद्धो विविक्तः प्रभुरव्ययः ।
परमेष्ठी परात्मेति परमात्मेश्वरो जिनः ॥६॥

बहिरात्मेन्द्रियद्वारैरात्मज्ञानपराङ्मुखः ।
स्फुरितश्चात्मनो देहमात्मत्वेनाध्यवस्यति ॥७॥

नरदेहस्थमात्मानमविद्वान्मन्यते नरम् ।
तिर्यञ्चं तिर्यगङ्गस्थं सुराङ्गस्थं सुरं तथा ॥८॥
नारकं नारकाङ्गस्थं न स्वयं तत्त्वतस्तथा ।
अनन्तानन्तधीशक्तिः स्वसंवेद्योऽचलस्थितिः ॥९॥
स्वदेहसदृशं दृष्ट्वा परदेहमचेतनम् ।
परात्माधिष्ठितं मूढः परत्वेनाध्यवस्यति ॥१०॥
स्वपराध्यवसायेन देहेष्वविदितात्मनाम् ।
वर्तते विभ्रमः पुंसां पुत्रभार्यादिगोचरः ॥११॥
अविद्यासंज्ञितस्तस्मात्संस्कारो जायते दृढः ।
येन लोकोऽङ्गमेव स्वं पुनरप्यभिमन्यते ॥१२॥
देहे स्वबुद्धिरात्मानं युनक्त्येतेन निश्चयात् ।
स्वात्मन्येवात्मधीस्तस्माद्वियोजयति देहिनम् ॥१३॥
देहेष्वात्मधिया जाताः पुत्रभार्याविकल्पनाः ।
सम्पत्तिमात्मनस्ताभिर्मन्यते हा हतं जगत् ॥१४॥
मूलं संसारदुःखस्य देह एवात्मधीस्ततः ।
त्यक्त्वैनां प्रविशेदन्तर्बहिरव्यापृतेन्द्रियः ॥१५॥
मत्तश्च्युत्वेन्द्रियद्वारैः पतितो विषयेष्वहम् ।
तान्प्रपद्याहमिति मां पुरवेद न तत्त्वतः ॥१६॥
एवं त्यक्त्वा बहिर्वाचं त्यजेदन्तरशेषतः ।
एष योगः समासेन प्रदीपः परमात्मनः ॥१७॥
यन्मया दृश्यते रूपं तन्न जानाति सर्वथा ।
जानन्न दृश्यते रूपं ततः केन ब्रवीम्यहम् ॥१८॥
यत्परैः प्रतिपाद्योऽहं यत्परान्प्रतिपादये ।
उन्मत्तचेष्टितं तन्मे यदहं निर्विकल्पकः ॥१९॥
यदग्राह्यं न गृह्णाति गृहीतं नापि मुञ्चति ।
जानाति सर्वथा सर्वं तत्स्वसंवेद्यमस्म्यहम् ॥२०॥

उत्पन्नपुरुषभ्रान्तेः स्थाणौ यद्वद्विचेष्टितम् ।
तद्वन्मे चेष्टितं पूर्वं देहादिष्वात्मविभ्रमात् ॥२१॥

यथासौ चेष्टते स्थाणौ निवृत्ते पुरुषाग्रहे ।
तथाचेष्टोऽस्मि देहादौ विनिवृत्तात्मविभ्रमः ॥२२॥

येनात्मनाऽनुभूयेऽहमात्मनैवात्मनात्मनि ।
सोऽहं न तन्न सा नासौ नैको न द्वौ न वा बहुः ॥२३॥

यदभावे सुषुप्तोऽहं यद्भावे व्युत्थितः पुनः ।
अतीन्द्रियमनिर्देश्यं तत्स्वसंवेद्यमस्म्यहम् ॥२४॥

क्षीयन्तेऽत्रैव रागाद्यास्तत्त्वतो मां प्रपश्यतः ।
बोधात्मानं ततः कश्चिन्न मे शत्रुर्न च प्रियः ॥२५॥

मामपश्यन्नयं लोको न मे शत्रुर्न च प्रियः ।
मां प्रपश्यन्नयं लोको न मे शत्रुर्न च प्रियः ॥२६॥

त्यक्त्वैव बहिरात्मानमन्तरात्मव्यवस्थितः ।
भावयेत्परमात्मानं सर्वसङ्कल्पवर्जितम् ॥२७॥

सोऽहमित्यात्तसंस्कारस्तस्मिन् भावनया पुनः ।
तत्रैव दृढसंस्काराल्लभते ह्यात्मनि स्थितम् ॥२८॥

मूढात्मा यत्र विश्वस्तस्ततो नान्यद्भयास्पदम् ।
यतो भीतस्ततो नान्यदभयस्थानमात्मनः ॥२९॥

सर्वेन्द्रियाणि संयम्य स्तिमितेनान्तरात्मना ।
यत्क्षणं पश्यतो भाति तत्तत्त्वं परमात्मना ॥३०॥

यः परात्मा स एवाहं योऽहं स परमस्ततः ।
अहमेव मयोपास्यो नान्यः कश्चिदिति स्थितिः ॥३१॥

प्राच्याव्य विषयेभ्योऽहं मां मयैव मयि स्थितम् ।
बोधात्मानं प्रपन्नोऽस्मि परमानन्दनिर्वृतिम् ॥३२॥

यो न वेत्ति परं देहादेवमात्मानमव्ययम् ।
लभते न स निर्वाणं तप्त्वापि परमं तपः ॥३३॥

आत्मदेहान्तरज्ञानजनिताह्लादनिर्वृतः ।
तपसा दुष्कृतं घोरं भुञ्जानोऽपि न खिद्यते ॥३४॥
रागद्वेषादिकल्लोलैरलोलं यन्मनोजलम् ।
स पश्यत्यात्मनस्तत्त्वं तत्तत्त्वं नेतरो जनः ॥३५॥
अविक्षिप्त मनस्तत्त्वं विक्षिप्तं भ्रान्तिरात्मनः ।
धारयेत्तदविक्षिप्तं विक्षिप्तं नाश्रयेत्ततः ॥३६॥
अविद्याभ्याससंस्कारैरवशं क्षिप्यते मनः ।
तदेव ज्ञानसंस्कारैः स्वतस्तत्त्वेऽवतिष्ठते ॥३७॥
अपमानादयस्तस्य विक्षेपो यस्य चेतसः ।
नापमानादयस्तस्य न क्षेपो यस्य चेतसः ॥३८॥
यदा मोहात्प्रजायेते रागद्वेषौ तपस्विनः ।
तदैव भावयेत्स्वस्थमात्मानं शाम्यतः क्षणात् ॥३९॥
यत्र काये मुनेः प्रेम ततः प्रच्याव्य देहिनम् ।
बुद्धया तदुत्तमे काये योजयेत्प्रेम नश्यति ॥४०॥
आत्मविभ्रमजं दुःखमात्मज्ञानात्प्रशाम्यति ।
नायताःतत्र निर्वान्ति कृत्वापि परमं तपः ॥४१॥
शुभ शरीरं दिव्यांश्च विषयानभिवाञ्छति ।
उत्पन्नात्ममतिर्देहे तत्त्वज्ञानी ततश्च्युतिम् ॥४२॥
परत्राहम्मतिः स्वस्माच्च्युतो बध्नात्यसंशयम् ।
स्वस्मिन्नहंमतिश्च्युत्वा परस्मान्मुच्यते बुधः ॥४३॥
दृश्यमानमिदं मूढस्त्रिलिङ्गमवबुध्यते ।
इदमित्यवबुद्धस्तु निष्पन्नं शब्दवर्जितम् ॥४४॥
जानन्नप्यात्मनस्तत्त्वं विविक्तं भावयन्नपि ।
पूर्वविभ्रमसंस्काराद्भ्रान्तिं भूयोऽपि गच्छति ॥४५॥
अचेतनमिदं दृश्यमदृश्यं चेतनं ततः ।
क्व रुष्यामि क्व तुष्यामि मध्यस्थोऽहं भवाम्यतः ॥४६॥

त्यागादाने बहिर्मूढः करोत्यध्यात्ममात्मवित् ।
नान्तर्बहिरुपादानं त्यागो निष्ठितात्मनः ॥४७॥
युञ्जीत मनसात्मानं वाक्कायाभ्यां वियोजयेत् ।
मनसा व्यवहारं तु त्यजेद्वाक्काययोजितम् ॥४८॥
जगद्देहात्मदृष्टीनां विश्वासो रम्यमेव वा ।
आत्मन्येवात्मदृष्टीनां क्व विश्वासः क्व वा रतिः ॥४९॥
आत्मज्ञानात्परं कार्यं न बुद्धौ धारयेच्चिरम् ।
कुर्यादर्थवशात्किञ्चिद्वाक्कायाभ्यामतत्परः ॥५०॥
यत्पश्यामीन्द्रियैस्तन्मे नास्ति यन्नियतेन्द्रियः ।
अन्तः पश्यामि सानन्दं तदस्तु ज्योतिरुत्तमम् ॥५१॥
सुखमारब्धयोगस्य बहिर्दुःखमथात्मनि ।
बहिरेवासुखं सौख्यमध्यात्मं भावितात्मनः ॥५२॥
तद्ब्रूयात्तत्परान्पृच्छेत्तदिच्छेत्तत्परो भवेत् ।
येनाविद्यामयं रूपं त्यक्त्वा विद्यामयं व्रजेत् ॥५३॥
शरीरे वाचि चात्मानं संधत्ते वाक्शरीरयोः ।
भ्रान्तोऽभ्रान्तः पुनस्तत्त्वं पृथगेषां विबुध्यते ॥५४॥
न तदस्तीन्द्रियार्थेषु यत् क्षेमङ्करमात्मनः ।
तथापि रमते बालस्तत्रैवाज्ञानभावनात् ॥५५॥
चिरं सुषुप्तास्तमसि मूढात्मानः कुयोनिषु ।
अनात्मीयात्मभूतेषु ममाहमिति जाग्रति ॥५६॥
पश्येन्निरन्तरं देहमात्मनो नात्मचेतसा ।
अपरात्मधियान्येषामात्मतत्त्वे व्यवस्थितः ॥५७॥
अज्ञापितं न जानन्ति यथा मां ज्ञापितं तथा ।
मूढात्मानस्ततस्तेषां वृथा मे ज्ञापनश्रमः ॥५८॥
यद्बोधयितुमिच्छामि तन्नाहं यदहं पुनः ।
ग्राह्यं तदपि नान्यस्य तत्किमन्यस्य बोधये ॥५९॥

बहिस्तुष्यति मूढात्मा पिहितज्योतिरन्तरे ।
तुष्यत्यन्तः प्रबुद्धात्मा बहिर्व्यावृत्तकौतुकः ॥६०॥
न जानन्ति शरीराणि सुखदुःखान्यबुद्धयः ।
निग्रहानुग्रहधियं तथाप्यत्रैव कुर्वते ॥६१॥
स्वबुद्धया यावद्गृह्णीयात् कायवाक्चेतसां त्रयम् ।
संसारस्तावदेतेषां भेदाभ्यासे तु निर्वृतिः ॥६२॥
घने वस्त्रे यथात्मानं न घनं मन्यते तथा ।
घने स्वदेहेऽप्यात्मानं न घनं मन्यते बुधः ॥६३॥
जीर्णे वस्त्रे यथात्मानं न जीर्णं मन्यते तथा ।
जीर्णे स्वदेहेऽप्यात्मानं न जीर्णं मन्यते बुधः ॥६४॥
नष्टे वस्त्रे यथात्मानं न नष्टं मन्यते तथा ।
नष्टे स्वदेहेऽप्यात्मानं न नष्टं मन्यते बुधः ॥६५॥
रक्ते वस्त्रे यथात्मानं न रक्तं मन्यते तथा ।
रक्ते स्वदेहेऽप्यात्मानं न रक्तं मन्यते बुधः ॥६६॥
यस्य सस्पन्दमाभाति निष्पन्देन समं जगत् ।
अप्रज्ञमक्रियाभोगं स समं याति नेतरः ॥६७॥
शरीरकञ्चुकेनात्मा संवृतो ज्ञाननिग्रहः ।
नात्मानं बुध्यते तस्माद् भ्रमत्यतिचिरं भवे ॥६८॥
प्रविशद्गलतां व्यूहे देहेऽणूनां समाकृतौ ।
स्थितिभ्रान्त्या प्रपद्यन्ते तमात्मानमबुद्धयः ॥६९॥
गौरः स्थूलः कृशो वाहमित्यङ्गेनाविशेषयन् ।
आत्मानं धारयेन्नित्यं केवलं ज्ञप्तिविग्रहम् ॥७०॥
मुक्तिरेकान्तिकी तस्य चित्ते यस्याचला धृतिः ।
तस्य नैकान्तिकी मुक्तिर्यस्य नास्त्यचला धृतिः ॥७१॥
जनेभ्यो वाक् ततः स्पन्दो मनसश्चित्तविभ्रमाः ।
भवन्ति तस्मात्संसर्गं जनैर्योगी ततस्त्यजेत् ॥७२॥

ग्रामोऽरण्यमिति द्वेधा निवासोऽनात्मदर्शिनाम् ।
दृष्टात्मनां निवासस्तु विविक्तात्मैव निश्चलः ॥७३॥

देहान्तरगतेर्बीजं देहेऽस्मिन्नात्मभावना ।
बीजं विदेहनिष्पत्तेरात्मन्येवात्मभावना ॥७४॥

नयत्यात्मानमात्मैव जन्म निर्वाणमेव वा ।
गुरुरात्मात्मनस्तस्मान्नान्योऽस्ति परमार्थतः ॥७५॥

दृढात्मबुद्धिर्देहादावुत्पश्यन्नाशमात्मनः ।
मित्रादिभिर्वियोगं च बिभेति मरणाद् भृशम् ॥७६॥

आत्मन्येवात्मधीरन्यां शरीरगतिमात्मनः ।
मन्यते निर्भयं त्यक्त्वा वस्त्रं वस्त्रान्तरग्रहम् ॥७७॥

व्यवहारे सुषुप्तो यः स जागर्त्यात्मगोचरे ।
जागर्ति व्यवहारेऽस्मिन् सुषुप्तश्चात्मगोचरे ॥७८॥

आत्मानमन्तरे दृष्ट्वा दृष्ट्वा देहादिकं बहिः ।
तयोरन्तरविज्ञानादभ्यासादच्युतो भवेत् ॥७९॥

पूर्वं दृष्टात्मतत्त्वस्य विभात्युन्मत्तवज्जगत् ।
स्वभ्यस्तात्मधियः पश्चात्काष्ठपाषाणरूपवत् ॥८०॥

शृण्वन्नप्यन्यतः कामं वदन्नपि कलेवरात् ।
नात्मानं भावयेद्भिन्नं यावत्तावन्न मोक्षभाक् ॥८१॥

तथैव भावयेद् देहाद्व्यावृत्यात्मानमात्मनि ।
यथा न पुनरात्मानं देहे स्वप्नेऽपि योजयेत् ॥८२॥

अपुण्यमव्रतैः पुण्यं व्रतैर्मोक्षस्तयोर्व्ययः ।
अव्रतानीव मोक्षार्थी व्रतान्यपि ततस्त्यजेत् ॥८३॥

अव्रतानि परित्यज्य व्रतेषु परिनिष्ठितः ।
त्यजेत्तान्यपि सम्प्राप्य परमं पदमात्मनः ॥८४॥

यदन्तर्जल्पसंपृक्तमुत्प्रेक्षाजालमात्मनः ।
मूलं दुःखस्य तन्नाशे शिष्टमिष्टं परं पदम् ॥८५॥

अव्रती व्रतमादाय व्रती ज्ञानपरायणः ।
परात्मज्ञानसम्पन्नः स्वयमेव परो भवेत् ॥८६॥
लिङ्गं देहाश्रितं दृष्टं देह एवात्मनो भवः ।
न मुच्यन्ते भवात्तस्मादेते लिङ्गकृताग्रहाः ॥८७॥
जातिर्देहाश्रिता दृष्टा देह एवात्मनो भवः ।
न मुच्यन्ते भवात्तस्मादेते जातिकृताग्रहाः ॥८८॥
जातिलिङ्गविकल्पेन येषां च समयाग्रहः ।
तेऽपि न प्राप्नुवन्त्येव परमं पदमात्मनः ॥८९॥
यत्त्यागाय निवर्तन्ते भोगेभ्यो यदवाप्तये ।
प्रीतिं तत्रैव कुर्वन्ति द्वेषमन्यत्र मोहिनः ॥९०॥
अनन्तरज्ञः संधत्ते दृष्टिं पंगुर्यथान्धके ।
संयोगाद् दृष्टिमङ्गेऽपि संधत्ते तद्वदात्मनः ॥९१॥
दृष्टिभेदो यथा दृष्टिं पंगुरन्धेन योजयेत् ।
तथा न योजयेद्देहे दृष्टात्मा दृष्टिमात्मनः ॥९२॥
सुप्तोन्मत्ताद्यवस्थैव विभ्रमो नात्मदर्शिनाम् ।
विभ्रमः क्षीणदोषस्य सर्वावस्थात्मदर्शिनः ॥९३॥
विदिताशेषशास्त्रोऽपि न जाग्रदपि मुच्यते ।
देहात्मदृष्टिर्ज्ञातात्मा सुप्तोन्मत्तोऽपि मुच्यते ॥९४॥
यत्रैवाहितधीः पुंसः श्रद्धा तत्रैव जायते ।
यत्रैव जायते श्रद्धा चित्तं तत्रैव लीयते ॥९५॥
यत्रैवाहितधीः पुंसः श्रद्धा तस्मान्निवर्तते ।
यस्मान्निवर्तते श्रद्धा कुतश्चित्तस्य तल्लयः ॥९६॥
भिन्नात्मानमुपास्यात्मा परो भवति तादृशः ।
वर्तिर्दीपं यथोपास्य भिन्ना भवति तादृशी ॥९७॥
उपास्यात्मानमेवात्मा जायते परमोऽथ वा ।
मथित्वात्मानमात्मैव जायतेऽग्निर्यथा तरुः ॥९८॥

इतीदं भावयेन्नित्यमवाचागोचरं पदम् ।
स्वत एव तदाप्नोति यतो नावर्तते पुनः ॥९९॥

अयत्नसाध्यं निर्वाणं चित्तत्वं भूतजं यदि ।
अन्यथा योगतस्तस्मान्न दुःखं योगिनां क्वचित् ॥१००॥

स्वप्ने दृष्टे विनष्टेऽपि न नाशोऽस्ति यथात्मनः ।
तथा जागरदृष्टेऽपि विपर्यासाविशेषतः ॥१०१॥

अदुःख भावितं ज्ञानं क्षीयते दुःखसन्निधौ ।
तस्माद्यथाबल दुःखैरात्मान भावयेन्मुनिः ॥१०२॥

प्रयत्नादात्मनो वायुरिच्छाद्वेषप्रवर्तितात् ।
वायोः शरीरयन्त्राणि वर्तन्ते स्वेषु कर्मसु ॥१०३॥

तान्यात्मनि समारोप्य साक्षाण्यास्ते सुखं जडः ।
त्यक्त्वारोपं पुनर्विद्वान् प्राप्नोति परमं पदम् ॥१०४॥

मुक्त्वा परत्र परबुद्धिमहंधियं च
संसारदुःखजननीं जननाद्विमुक्तः ।
ज्योतिर्मय सुखमुपैति परात्मनिष्ठ-
स्तन्मार्गमेतदधिगम्य समाधितन्त्रम् ॥१०५॥

प्रशस्ति

येनात्मा बहिरन्तरुत्तमभिदा त्रेधा विवृत्यादि ते
मोक्षोऽनन्तचतुष्टयामलवपुः सद्ध्यानतः कीर्तितः ।
जीयात्सोऽत्र जिनः समस्तविषयः श्रीपादपूज्योऽमलो
भव्यानन्दकरः समाधिशतकः श्रीमत्प्रभेन्दुः प्रभुः ॥१०६॥

इति श्रीमत्पूज्यपादस्वामिविरचित समाधिशतक समाप्तम् ।

SAMADHI SHATAK HINDI

समाधि शतक (हिन्दी)

उपमा-विहीन तुम हो प्रबुद्ध, हो सिद्ध अमल तुम हे जिनेन्द्र,
तुम मोक्ष सुपथ के हो दर्शक, वन्दन करते तव विबुध इन्द्र।
संसृति-सागर के तरन हेतु, तुम ही हो केवल वारियान,
साधना "समाधी-शतक" हेतु, वन्दना तुम्हारी वर्द्धमान।।

जिनके निमित्त से यह आत्मा, निज आत्मरूप जाना करती,
पुद्गल कर्मादिक को निश्चय, जो पर पदार्थ माना करती।
जिनके अन्तर मे है अनन्त, अक्षय-अखण्ड-सम्यक्त्व ज्ञान,
उन सिद्ध निरजन का निशिदिन, करता हू मैं वन्दना गान।। (1)

श्री वीतराग जिन! मुख-निर्गत, है दिव्य भारती यशवाली,
तीर्थंकर की जयवन्त सदा, वाणी विभूति गरिमा शाली।
उन, केवलज्ञानी सकलातम, जो ब्रह्म सौख्य के परमधाम,
सर्वज्ञ तथा अरिहन्त विभू, को बार बार मम है प्रणाम।। (2)

अनुभूति तथा शास्त्रो द्वारा, सत्वर निजात्मशक्ति अनुरूप,
जो केवल सुख के अभिलाषी, है ज्ञान पिपासक भव्य रूप।
उन के हित एकाग्रचित्त से, पूज्यपाद आचार्य प्रवर वर,
शुचि, कर्म रहित, निर्मल आत्मा का, तथ्यरूप कहते सुन्दर।। (3)

सब देहधारियो के होते, जगससृति मे त्रय आत्मरूप,
बहिरात्म और अन्तर आतम, जगवन्द्य मुक्त परमात्मरूप।
है त्याज्य बहिरातम सदैव, जो ससृतिका है अन्धकूप,
शुभ उपादेय अन्तर आतम, जो करता परमातम स्वरूप।। (4)

हैं देह-भ्रान्ति मे पडे जीव, वे वहिरातम निश्चय सदैव,
जो माने हैं रागादि दोष औ, भिन्न निजातम को अतीव।
है सम्यकदृष्टी सावधान, वे अन्तर-आत्म विवेकवान,
पर इन सब से है भिन्न रूप, वह शिव परमातम शुद्ध ज्ञान।। (5)

है बहुर्नाम से जग प्रसिद्ध, परमात्म परम पावन अनूप,
निर्मल, विविक्त, केवली, शुद्ध, प्रभु, विभु, अव्यय, परमेष्ठी-रूप।
परमात्म या कि ईश्वर कहिये, अथवा जिन कहिए सुन्दर वर,
है सकल कर्म उन्मूलक वह, जयवन्त परमपद जय शिवकर।। (6)

हो मोहजन्य बहिरात्म प्रवृति, इन्द्रिय-विषयो मे जो कि लीन,
निज परिणति से रहते विरक्त, बहु बहिर्दृष्टि मे जो प्रवीन।
हो आत्मज्ञान से विमुख आप, मानते देह को निज स्वरूप,
तन ही मे निजकी उपज मान, भ्रम मरण करै बन अज्ञ रूप।। (7)

बहिरात्म दृढ मिथ्यात् लीन, माने ससृति की गति आप,
पाकर नर वपु कहता नर हूँ, सुरगति मे सहता सुर-सताप।
तिर्यचो मे तिर्यंच बूझ, पा नरकगती नारक अतीव,
ऐसा मिथ्या श्रद्धानी जन, भ्रमता भव-भार लिए सदीव।। (8)

पर तत्वदृष्टि निश्चय स्वभाव, है आत्मद्रव्य शिवरूप ज्ञान,
वह कभी न नर-नारक होता, अथवा पशु या सुर दीप्तवान।
वह सदा अनन्तानन्त बुद्धि, वह है अनन्त शक्ती प्रवीन,
अनुभूतिगम्य वह अचलरूप, है इष्टानिष्ट विभाव क्षीण।। (9)

स्व-पर-देह का भेद नही जो, देह-भ्रान्ति मे है विलसे।
लख इन्द्रिय व्यापार सभी जो, भ्रम से माने जीव उसे।। (10)

आत्मसात हो इस तन मे जन, आत्मज्ञान वंचित रहते।
भ्रम मे पडे- 'कलत्र पुत्र ये मेरे ही हैं' - वह कहते।। (11)

यह भ्रम करता संस्कार है, सुदृढ अविद्या अविचारी।
जिससे परभव मे भी करती, देह बुद्धि है भ्रम भारी।। (12)

देहबुद्धि-धारी खलु जोडा करते, निजका वपुसे बध,
किन्तु विलक्षण रहती चर्या, आत्मलीन पाये सम्बन्ध।
देह-नेह मे मोहित हो ये, पत्नी पुत्र कल्पना-रत,
बहिर्बुद्धि मे, जगभ्रम मे, ये, रहते आत्मोन्नति से क्षत।। (13)

भव दुख का है मूल कि माने, वपु को ही निज रूप भला,
मिथ्या बुद्धि छोड रे मूरख! रह मत इन्द्रिय वृत्ति छला।
देख निराकुल सुख-सागर वह, अन्तरग तव निर्मल ही,
उसमे मग्न रहे यदि नित तू, पाए निश्चय निजगति श्री।। (14)

आत्मरूप से चिर च्युत हुआ, इन्द्रिय द्वारा जीव सभीत,
पतित बना वह विषयो के वश, मान उन्हे उपकारक मीत।। (15)

कभी न माना निजको, निज-वत्, रहा सदा ही भ्रममे लीन।
आत्मरूप परिज्ञान न पाया, देह बुद्धि मे हो तल्लीन।। (16)

निश्चित विधि से बहिर्वचनका, कर निरोध तू निश्चल हो,
अन्तरग की वचन वृति को भी, तजदे फिर छल बल खो।
वाह्याभ्यतर जल्प न जिसमे, योग समाधी वह अनुपम,
जो परमातम रूप प्रकाशक, ज्ञान-ज्योति गह सुन्दरतम।। (17)

देखे इन्द्रिय से तू जिसको, रूप अचेतन वह निश्चय,
'तत्व सत्य क्या है?' क्या जाने? वह जड अणुका पिंड अनय।
पर ज्ञायक चित्पिड अक्षय है, इन्द्रियगोचर जो न कभी,
किससे बात करे तू जडमति, मन मे किंचित सोच अभी।। (18)

उपाध्याय-आदिक प्रतिपादन, जो नितप्रति मेरा-करते,
औ' शिष्यादि ग्रहण करने का, जो प्रसग-मेरा धरते।
ये है चेष्टाऐ ही सारी, ज्यो उन्मत्त क्रिया करता,
मै हू निश्चय निर्विकल्प, यह स्वाग कभी नहि मैं भरता।। (19)

मै अग्राह्य न कभी ग्रहण कर, ऐसे ही उन्मय होता,
तथा गृहीत गुणो से मुचित हो, न कभी मैं दुख ढोता।
जो जाने है सर्व सर्वथा, वह सर्वज्ञ स्वसवेदित,
चेतनरूप अनूप गुणो युत, शुचितम मैं अनुभव-रूपित।। (20)

अन्तर आतम यूँ सोचे, "है कैसी विकृत दशा मेरी,
माने ठूँठ पुरुष-वत भ्रमसे वैसी मम गति भ्रम प्रेरी।
आत्मज्ञान जब तक हुआ नही, पर वस्तूको निज माना,
उसमे मोहित होके भूला, आत्मरूप नहि पहिचाना।।" (21)

ज्यो मानव तज निज भ्रम, माने नही ठूँठ को पुरुष कभी,
निश्चय काष्ठ उसे वह जाने, इष्ट सिद्धि तज आश सभी।
त्यो ही देहबुद्धि को तज मै, होऊँ सम्यक् श्रद्धानी,
मोहबुद्धि हो नही, सुचेष्टा अन्तर आतम की ज्ञानी।। (22)

आतम जो निज आत्मा द्वारा, आत्मा मे ही दिखलावे,
स्वय सवेदन सिद्ध हुआ वह, शुद्ध बुद्ध अनुभव आवे।
'सोऽह '- शुद्ध नपुसक ना वह, नहि नारी, नहि पुरुष कभी,
एकानेक, न दो मै होता, निर्विकल्प मम रूप सुधी।। (23)

अबतक रहा विमूढ सुप्त हो, मै निज आतम ज्ञान बिना,
अब जागा हू निज स्वरूप लख, वस्तुतत्व श्रद्धान सना।
अहा! रूप वह मम शुद्धातम, सतत अतीन्द्रिय ज्ञानमयी,
वचन अगोचर स्वय सवेदित, 'अहम अस्मि' अनुभूतिमयी।। (24)

अनुभव करता जो निश्चय यो, "बोध ज्ञानमय मेरा रूप ";
नाशे दुख इस भवमे प्राणी, वह रागादि भावना कूप?
पाकर तत्वदृष्टि तब निर्मल, वह समदर्शी बन जाता,
कहता, "कोई मित्र न मेरा, शत्रु न कोई दुखदाता।। " (25)

अनजाने जग-जन हैं ये, रूप न मेरा सकते जान,
तब क्यो मुझसे नेह करेगे, द्वेष भला क्यो हो गति मान।
पर स्वरूप मेरे से परिचित, वे प्रबुद्ध देखे निज ज्ञान,
भाव रखे क्यों शत्रु मित्र के, वे समरस का करते पान।। (26)

ऐसे छोड़ बहिआतम तू, अन्तर आतम मे स्थित हो,
निस्संकल्प-रूप परमातम का, कर ध्यान समाहित हो।
रहे भावना भाते शाश्वत, उस परमात्मारूप की नित्य,
"मैं परमात्म अनन्त-ज्ञानमय", रटते रहो, बनो कृत कृत्य।। (27)

इस दृढता मे तब स्थिर हो कर, सस्कार होते निश्चल,
"मम आत्मा परमात्मा ही है ", शुद्ध चेतनारत अविचल।
मूढ अज्ञ मिथ्या श्रद्धानी, रहे बहिर्सम्बन्ध पगे,
कहते, 'यह मेरे मै इनका', आत्मरूप से भीतभगे।। (28)

परभयदायक बहिर्भाव है, परमात्मा से क्यो डरता?,
निर्भय सत्य ठौर नहि कोई, केवल परमात्मा दिखता।
यदि परमात्मरूप दर्शन हित, तेरा मन उत्साहित हो,
तो सब इन्द्रिय-विषयो का रे, सयम रख तू निश्चित हो।। (29)

प्रवृति निरोध किये का सुन्दर फल, थिर हो निज आतम रूप।
अनुभव कर ले क्षणिक मात्र मे, चिदानन्द परमात्म स्वरूप।। (30)

"परमात्मा सो मम आत्मा ", रट भाव अभेद यही सुखकर,
अपने अनुभव मे जो मैं हू, परमातम निश्चय सत्वर।

तो स्वय पूज्य हू मैं ही, और स्वय सेव्य भी निश्चल,
मै उपास्य हूँ और उपासक, अन्यदेव नहि जगतीतल।। (31)

यूँ जगके इन्द्रियविषयो से, विमुख हुआ अब मै अविचल,
निज मे स्थिर हो निजको पा, देखूँ स्वरूप अभेद विमल।
पूर्ण समाहित हो अपने मे, ज्ञान रूप कर आस्वादन,
परमानन्द पूर्ण बनूँ मै, त्याग मोह ममता तत्क्षन।। (32)

यूँ निज अव्यय आत्मा को जो, वपु से भिन्न न पहिचाने।
वह नहि पाता कभी परमपद, चाहे तपश्चरण ठाने।। (33)

आत्मदेह के भेदविज्ञानी, चिदानन्द रस मग्न रहे।
वे तप द्वारा घोर उदय को, बिना खेद के सर्व सहे।। (34)

जिनका मन-जल कभी न होता, रागद्वेष से कल्लोलित।
अनुभव करता आत्मतत्व वह, परम रूप हो नहि अडोलित।। (35)

मन अविक्षिप्त सदा जो निर्मल, आत्मरूप वह ही सुन्दर।
विक्षिप्तिमय आत्मभ्रांति वह, तज, अविक्षिप्ति ग्रहण तू कर।। (36)

अभ्यस्त अविद्या सस्कार, करते मन बरबस है विक्षिप्त।
पर, ज्ञान सस्कारो से मन, धरता तत्व विषय अनलिप्त।। (37)

रागलिप्त विक्षेप बने मन, जगमे असम्मान जो होवे।
जो रागादि न हो परिणति तो, किम् अपमान भाव होवे?।। (38)
मोह उदयवश जो उपजे मुनि, रागादिक तेरे मन मे।
तत्क्षन तुम ध्यायो निजको, ये दोष शान्त होवे क्षन मे ।। (39)

करते यदि काया से ममता, सोचो रख विवेक मन मे,
जगा भेद-विज्ञान स्वय को, मानो भिन्न उसी क्षन मे।

चित्काया के ज्ञान अचल मे, भाओ चिदानन्दमय रूप;
देह-नेह यो नशे, योजना सत्य करो तुम सभी अनूप।। (40)

काया मे निज आतम का भ्रम, करता दुख उत्पन्न अनेक,
आत्मज्ञान अनुभव करने से, होते शमन, सत्य यह टेक।
तपस्साधना व्यर्थ, अत, निज अनुभव का अभाव नित प्रति,
बिना निजकी अनुभूति किसी को, मिली नही रे! उत्तमगति! (41)

उपजी देह-भ्रान्ति मे लेकर के, आत्मत्व बुद्धि जिनकी,
वे बहिरातम तपकर करते, कांक्षा सुखकर सुर तन की।
पर विपरीत बुद्धि इससे नित, रहती अन्तर आतम की,
भावे-बेडी तजूँ किसी विधि, विषय वासना सगम की।। (42)

जो पर मे आसक्त रहे जन, निज स्वभाव वंचित होते,
वहिरातम बधन करते, कर्मबध पडके रोते।
पर, जो निज स्वभाव मे रमते, पर आसक्त न वे होते,
यो पर बन्ध त्यक्त होकर के, कर्म बन्ध-ससृति खोते।। (43)

देख दृश्य वपु आदि पदारथ, मूढ सदा यू भ्रम करता,
आत्मरूप त्रियलिग-सना, नर-नारि-नपुसक-वेद-रता।
किन्तु आत्मज्ञानी सदैव ही, माने निज चिद्रूप अनूप,
लिग वेदना दृश्यमान नहि, निर्विकल्प है सिद्ध स्वरूप।। (44)

जो निज आत्मतत्व निज जाने, अनुभव करता हो अभिभूत,
पर पदार्थ से भिन्न जिसे वह, निज गोचर चित्ज्ञान प्रभूत।
किन्तु पूर्व विभ्रम से वह ही, भ्रष्ट सस्कारो के वश,
बहिर्भाव रत हो बहिरातम, पुन प्राप्त करता भ्रम-रस।। (45)

भृष्ट सस्कारो पर करले विजय, बना निज यू परिणत,
'बहिर' अचेतन जान निरतर, धार अतीन्द्रिय चेतन गति।
पुन सोच 'क्यो रोष करूँ मैं? करूँ व्यक्त किस पर सतोष?
'मेरी अब मध्यस्थ वृत्ति हो, रागद्वेष विवि तजकर दोष'।। (46)

बहिर्रूप मे रागद्वेष रत, ग्रहता प्रिय, अप्रिय तजता,
अन्तर आतम निज सुदृष्टि से, रत्नत्रय व्रत मे रमता।
शुद्ध दशा अनुरूप न होता, बहिर्रूप का भी कर त्याग,
तजकर अन्तर बहिर प्रवृति वह, होता शुद्ध आत्म अनुराग।। (47)

आत्मा की अनुभूति प्राप्ति हित, मानस ज्ञान रहो लवलीन,
स्वरस अभेद समाहित कर, मन, वचन कार्य से रहो विहीन।
मन से त्याग वचन काया का, मलिन अशुचि व्यवहार सभी,
लीन रहो तुम स्वातम रस मे, आत्म काय वच नही रमी।। (48)

जिसकी हो देहात्मदृष्टि, विश्वास जगत का वह करता,
पर पदार्थ मे मग्न हुआ, ससार हृदय मे वह रमता।
पर स्वातम मे आत्मदृष्टि, निज परमसुधी नित रखता है,
जग का वह विश्वास न करता, रस आसक्ति न चखता है।। (49)

है कर्तव्य आत्म-अन्तर का, सावधान चर्या करना,
आत्मज्ञान से इतर कर्म जो, नही बुद्धि उसमे धरना।
यदि निज-पर-हित हेतु कदाचित, वच काया का वर्तन करता,
तो भी अनासक्त रहकर वह, सदा अतत्परता धरता।। (50)

वह विचार करता नित ऐसे, इन्द्रिय अनुभव जो करता,
वह नहि मेरा रूप, अतीन्द्रिय ज्ञान सदा ही मै धरता।
इन्द्रिय पर रक्खू मै अकुश, विषयो से मैं रहू विरक्त,
अन्तर मे आनन्द ज्योति, मै लखूँ सदा निज रूप अव्यक्त।। (51)

पर जिसने आरंभ किया है, अभी आत्मभावी अभ्यास;
बहिर्वस्तु मे सुख माने वह, निज अनुभव माने दुखपाश।
जो हो भावुक श्रद्धानी, वह तो विषयों मे दुख माने,
आत्मचितवन मे ही उसको, सुख होता अनुभव ठाने।। (52)

आत्मरूप जिज्ञासु नित्य, निजरूप कथा मन में लाता,
कर विशेष ज्ञानी से चरचा, इष्ट जान उसको ध्याता।
तत्पर हो निज भाव वृद्धिकर, रूप अविद्या का तजता,
निज विद्या अनुरक्त हुआ वह, परमातम अनुभव करता।। (53)

शरीर वचन मे भ्रांत हुआ जन, समझ न पावे निजको,
आत्मा का वच मे आरोपण, देहबुद्धि देता उसको।
पर निजज्ञान मगन जन जो है, अभ्रान्त रहे, नहि भ्रम पडते,
वे जाने इस तत्व-भेद को, निज है भिन्न वपू वच से ।। (54)

कुछ सार न इन्द्रिय-विषयो मे, जो हो आत्मा को क्षेमकर,
तो भी नित विषयासक्त रहे, अज्ञानी वह चिर अज्ञ निरंतर।
मिथ्यात्व प्रबल सस्कारो की, रहे इन्द्रिय आसक्ति उसे,
निजको भूला वह उद्विग्न रहे, कामवासना मन भाए उसे।। (55)

मूढातम चिरकाल समय से, मिथ्या-तम मे आलिप्त रहा,
नित्यनिगोदादि योनियो मे सोता ही जडवत् मूढ रहा।
फिर सज्ञी समनस्क हुआ तो, मोह जाल भ्रम मे उलझा,
अनात्मभूत को निज माना, पर सम्बन्धो मे मन ललचा।। (56)

अतरातम धीमान विचारे,'है शरीर नहि मेरा आतम ',
आत्मतत्व रस पान करे वह, रह कर लीन सदा निज आतम।
पर देह देख भी यू सोचे, 'यह शरीर नहि आतम इनका ';
अनात्मबुद्धि रखकर वपु मे, भेद विज्ञान रस रहे पगा।। (57)

विचार करे नित तत्वदृष्टि से, मूढ न जाने निज आतम को,
बिना बताया भेद रहा वह, पर बतलाने पर भी उसको।
है अज्ञ न समझे भेद रूप का, श्रम फिर व्यर्थ करे क्यो?
निष्फल है उसको समझाना, अन्तरातम निज भाव मगन यो! (58)

जिस आत्मस्वरूप को सत्वर, मै समझाने का करता यत्न,
वह यथार्थ मे रूप न मेरा, मै हू अनुभव सवेद्य मग्न।
है जो ज्ञान मई अनुभव मय, पर उपदेश सुने सो कैसे?
बुद्धि ग्रहण कर सकती उसको? फिर अर्थ समझाऊँ कैसे? (59)

मोह से आच्छादित जिसकी, हो रही ज्ञानजोति अतर मे,
ऐसा विवेक रहित जन मूढ, नित सतुष्ट रहे पर भोगो मे।
किन्तु रहे प्रबुद्ध विरक्त सदा, बहिर्वस्तु मे अनुराग नही,
नित पीता सतोषामृत को, प्रमोद भाव से अन्तरधी।। (60)

'करे शरीर न अनुभव सुख दुख ' ज्ञानी जाने सत्य यही है,
पर वपु-मोही अज्ञ मानता, सुख-दुख सहती यह देही है।
कैसी यह मूढता अहो है? इस बहिर्दृष्टि बहिरातम की,
रागद्वेष अनुग्रह निग्रह को, कहता 'जानती यही देही '।। (61)

यूँ जबतक रहता लीन सदा, वह काया मे मन अरु वच से,
ससार-भ्रमण चलता उसका, यो कि मानता निज अश उसे।
किन्तु मन वच-वपु को निज से जब, भिन्न पहिचान लिया उसने,
भेद विज्ञान जगा उर अतर, सिद्ध निर्वृत पद पाया उसने।। (62)

घने वस्त्र को यद्यपि पहने, तो भी घना न माने तन को,
त्यो घनी पुष्ट देखे देही, तो भी पुष्ट न माने निज को।
बुधजन की विवेक वृत्ति यो, निज-पर परिणति को पहिचाने,
तन पृथक पृथक आतम है, निश्चय ही सत्वर बुध जाने।। (63)

यथा वस्त्र के जीर्ण हुए पर, माने नहि तन को जीर्ण कदा,
त्यो बुध वपु को जीर्ण देखकर, माने नहि निज को जीर्ण मुदा।
देह जीर्ण होती कर्माश्रित, किन्तु आत्मा निल शाश्वत है,
है वह अजर अमर अविनाशी, स्वतत्र सदा निज आश्रित है।। (64)

बुध माने नष्ट न होता निज तन, यद्यपि वस्त्र नष्ट हुआ देखे,
त्यो निज वपु को नष्ट देखकर, कभी न निज को नशता लेखे।
प्रबुद्ध जागरूक है निज मे, कभी न आत्मा नश्वर माने,
जीर्ण वस्त्रवत् चोला बदले, यह वह निश्चल सत्वर जाने।। (65)

ज्यो लाल वस्त्र पहनने पर, बुध माने तन लाल नही,
त्यो वपू वर्ण लाल होने से, होता आतम लाल नही।
तन है निर्जीव वर्ण से युत, पर आत्मा मे नहि वर्ण कभी,
है प्रबुध जानता उसे सदा, वह रहता निज मे लीन तभी।। (66)

वह ज्ञानी ही केवल पाता, है अमित शाति का भोग महा,
जिसको दिखता है लोक सदा, निस्पन्द काष्ट के सदृश निरा।
यद्यपि जग मे होते नितप्रति, नव परिवर्तन क्रियमाण सदा,
बुध नहि रमता उनके भीतर, है सावधान निज रूप पगा।। (67)

कर्मशरीर-कञ्चु पहिने से, है सत्वर ढका ज्ञान जिसका,
वह बहिरातम कभी न जाने, यथार्थ रूप जो है उसका।
यूँ अज्ञान दशा के कारण, वंचित आत्मबोध से रहता,
है दुख सहता भ्रम के कारण, चिरकाल जगत मे वह भ्रमता।। (68)

यद्यपि तनके अणु अस्थिर है, रहते न कभी एकसे सदा,
नव-नव अणु नित आते-जाते, करते परिवर्तन सत्व नया।
किन्तु कुधी यह भेद न समझे, वह तो उनको निजवत् माने,
एक क्षेत्र स्थिति के भ्रम से, वह एक स्व को पर को जाने।। (69)

मै नहि गोरा, नहि मोटा हूँ, औ दुबला भी नहि हूँ होता,
यो शरीर के रग भेद मे, जो अहबुद्धि को है खोता।
पगता अग मोह मे नहि वह, निज मे रमता उपयोग मई,
केवल ज्ञान मग्न वह रहता, रमता, भाव चित् चैतन्य मई।। (70)

जिस नर का चित नित ही निश्चल, स्वसवेदन धृतिभाव रमे,
हो परमात्मरूप मे अविचल, मुक्तिरमा को समभाव वरे।
किन्तु बुद्धि अचल नही जिसकी, जो आत्मरूप मे लीन नही,
ऐसा अस्थिर मन न कभी ही, पावे मुक्ति सौख्य की श्री।। (71)

जन ससर्गो के कारण से, वचन प्रवृत्ति नित्य है होती,
वह मन को नित व्यग्र बनाती, चचलता है चित मे होती।
क्षुभित हुआ मन भ्रममे पडता, करता विकल्प वह नए नए,
अत योगिजन ध्यानमग्न हो, तजते है जन ससर्ग हिए।। (72)

आतमदर्शी बने न जन जो, वे नित यह विकल्प हैं करते,
ग्राम वास है, यह जगल है, वास-कल्पना मे चित धरते।
पर जो आतमदर्शी है जन, वे भेद विकल्प न करे कदा,
वैरागी निश्चल आत्मा को, वे मान रहे निज वास सदा।। (73)

तन मे निज के भ्रात भाव से, नर भव भव के दुख है भरते,
मूल बीज है भ्रम ससृति का, मोह पगे निज जीते मरते।
पर निज की निज रूप भावना, आत्मा को ही जो निज माने,
वह विदेह निष्पन्न बने यूँ, मुक्ति बीज है यह वह जाने ? (74)

जग जनकी आत्मा ही उनको, है देहबुद्धि मे दृढ करती,
उस मोह बुद्धि के कारण ही, वह नित जन्म मरण के दुख भरती।
पर निज स्वरूप का भाव जगा, वह मुक्तिधाम है नित पाती,
है निज ही सुगुरु स्वय आत्मा, यूँ निश्चय दृढ़ वह कर पाती।। (75)

देहादिक मे दृढ हो जिनकी, आत्मबुद्धि नित ही रहती है,
ऐसे बहिरातम जीवो की, मोहासक्त बुद्धि होती है।
नित मरण देखते, प्रिय वियोग नित, ये देखे निज आखो से,
पर तो भी भयभीत मरण से, भ्रांति बुद्धि के धोखे से।। (76)

आतमधी निज आतमरत हो, गति शरीर को नहि निज माने,
जन्म मरण औ वृद्ध युवापन, वह निजसे भिन्न दशा जाने।
उसे मृत्यु का भय नहि आवे, वह जीर्ण वस्त्र वत तन त्यागे,
निर्भय हो नव जन्मगृहण कर, अतर आतम निज को ध्यावे।। (77)

जो व्यवहार प्रवृतियो मे नित, अनासक्त-सा सोता रहता,
वह आत्मा का अनुभव करता, है जागृत हो निज मे रमता।
लेकिन जो जागृत नित रहकर, बाह्य स्वरूप प्राप्त जो करता,
लोकाचार निरत वह हरदम, सोता वह नहि अनुभव करता।। (78)

अन्तर आतम दर्शन करता, बाहिर देखे सब वस्तू पर,
यूँ निज को वपु से भिन्न मान कर, बने भेद विज्ञानी तत्पर।
परिणति पलटी विषयो से हट, अतर रमण करे वह सुखकर,
हो अभ्यस्त स्वगुण विकसावे, त्यो पावे अच्युत पद सत्वर।। (79)

आत्मदर्शी कर सफल मनोरथ, योगनिरत बनता योगी है,
योग दशा के प्रथम चरण मे, देखे जग उन्मत्त सदृश है।
पर दृढ होता योग जभी है, आत्मरूप मे वह थिर होता,
दिखे लोक निस्पन्द काठ-सा, जैसे अन्तर्दृष्टा लखता।। (80)

गुरुमुख आतमरूप सुने से, अथवा पर को सीख दिए से,
आत्मबोध किंचित नहि होता, मुक्ति न होती शुक-रटना से।
आत्मलीन हो भाव निरतर, करता पान स्व अनुभव रस का,
निज औ' वपु को भिन्न जानकर, भावुक अधिकारी शिवपदका।।(81)

अतर आतम पुरुषार्थ लीन, भिन्न वपू को अनुभव करता,
निशिदिन भावे भाव यही वह, ज्यों ज्यो विकसे आतम-दृढता।
मोह प्रबल चिरकाल सग जो, वह अज्ञान सस्कार मिटाकर,
स्वप्नो मे भी मोह न रक्खो, रहो सदा आतम रत होकर।। (82)

हिसा, झूठ, कुशील, परिग्रह, औ अचौर्य-पांचो अव्रत ये,
पापबध हो नित ही इनसे, पुण्यबध के कारण व्रत ये।
किन्तु मोक्ष का रूप न इनमे, वह नित सत्कृत पाप रहित है,
अत मोक्षार्थी को व्रत भी, अव्रतवत अग्रहीत रहे है।। (83)

प्रथम भव्य हिसादि अव्रत तज, बहिर्वृत्ति पर अकुश लावे,
यूँ व्रतो को धारण करके वह, है परिनिष्ठ सुदृढ हो जावे।
फिर अतर्मुख वह करे प्रवृति, वैराग्य भाव चित मे लावे,
हो अभ्यस्त परमपद मे यो, व्रताभ्यास भी वह तज डाले।। (84)

सकल्प विकल्प से आकुल मन, वह नित ही अतर्जल्प करे,
अतर उत्प्रेक्षा जाल माहि फँस, आत्मदु:ख का मूल वरे।
पर वह हृदय विशुद्ध करे जब, सभी विकल्प आदि को तज दे,
तभी परम जो इष्ट उसे है, वही परम पद मे हो उसके।।(85)

उपादेय अव्रती व्यक्ति को, करे व्रतो को वह नित धारण,
ज्यो मिट जाये इंद्रिय विकल्प, हो ज्ञान भाव का अवधारण।
हो ज्ञानवान व्रत-राग तजे, परमात्मज्ञान सम्पन्न बने,
इस विधि स्वयमेव स्व उद्यम से, वह परमसिद्ध भगवत बने।। (86)

वह धरे जटा या नग्न रहे, यह लिग भेष सब है तन का,
औ' तन ही है भव का कारण, आतम सुख वह पावे किसका?
है लिग भेष आग्रह जिनका, वे नहीं मानते मुक्ति कदा,
वे भेष भरम मे पडे हुए, पावे कभी न मुक्ति शर्मदा।। (87)

ब्राह्मण आदि जाति मदमाते, हैं देहाश्रित वे मति हीन,
ये मद केवल भव के कारण, करे आत्म ससृति ही लीन।
हो नहि पाते मुक्त कभी वे, जो रहे सदा मद मे लवलीन,
जाति बड़प्पन के आग्रह से, जन्म-मरण करते नित्य नवीन।। (88)

जाति लिग के विकल्प मे ही, जो रहता है मदमस्त हुआ,
वह नहि पाता सत्य तत्व को, बाह्य भेष मे ही लिप्त हुआ।
यो हट रहती उसे भेष की, वह क्या पावे निर्वाण भला,
जाति मूढता मे फँस कर वह, अज्ञ बना जग मे रहे रुला।। (89)

जिस शरीर ममता तजने को, यह अतरातमा यत्न करे,
औ वीतराग पद पाने को, इद्रिय विषयो से विमुख रहे।
वह दृष्टिदोष होने से है, फिर भी इद्रिय के भोग पगे,
हो मोह लिप्त रति भोग करे, यो वीतराग पद द्वेष धरे।। (90)

यद्यपि देख अधे को चलता, निर्देश पगु पर करे ठीक,
माने उसको सूझता भ्रमवश, त्यो ही आतम अज्ञान लीक।
भेद ज्ञान का भेद न जाने, माने तनको निजका स्वरूप,
भ्रमदृष्टि उसे यह होती है, तन जाने देखे सभी रूप।। (91)

पर विज्ञ न माने अधे को, वह दृष्टि ज्योति से युक्त कभी,
जाने विभेद वह अधपगु, त्यो हो आतम परिणति सब ही।
वह नहि जोडे निजकी सुदृष्टि, वपु से जो जड है मूढ सदा,
ज्ञान-दर्श गुण जाने निजका, वह आत्मदृष्टि तल्लीन सदा।। (92)

बहिरातम निज स्थूलदृष्टि से, केवल बहिरूप ही जाने,
सुप्त उन्मत्त दशा ही को वह, विभ्रम वत निज ही पहिचाने।
किन्तु आत्मदर्शी की परिणति, है इससे होती कुछ न्यारी,
उसकी बहिर क्रिया सारी ही, भासे विभ्रम सी अविचारी।। (93)

देहातम दृष्टि यदपि ज्ञाता, हो सकता सबही शास्त्रो का,
पर कर्म बन्ध से छुटे नही, वह जो नहि ज्ञाता है निज का।
पर अतर लीन दृष्टि जिसकी, वह ज्ञान विवेकी है सत्वर,
वह सोते जगते उन्मत भी, कर्मबध से छुटे निरन्तर।। (94)

स्वाभाविक है यह मानव हित, बुद्धी का होय प्रयास जहा,
उसमे मन उसका लग्न रहे, श्रद्धा को भी उपजाय वहा।
श्रद्धा ही है मूल तत्त्व का, औ' तत्वद् वह तल्लीन रहे,
तन्मय होवे निज श्रद्धा मे, एकाग्रदृष्टि निर्लेप गहे।। (95)

इसके विपरीत जहा पर भी, बुद्धि प्रवृत्ति नही है होवे,
मानव रुचि हट जाय वहा से, निज रुचि श्रद्धा को यो खोवे।
और जहा श्रद्धा नहि रहती, वहा रही तन्मयता कैसी?
तल्लीन पुरुष उसमे होता, हो जहा कही श्रद्धा जैसी।। (96)

यदपि भिन्न है निज आत्मा यह, उन सिद्ध स्वामि औ' अर्हन्तसे,
पर उनकी स्तुति आराधन, उन जैसा करता प्राय उसे।
दीपक से यद्यपि भिन्न रहे, वह निर्जीव वर्तिका ज्यो है,
दीपक सानिध्य प्राप्त कर वह, बनती सचमुच दीपक सी है।। (97)

यदि विकसित होवे निज आत्मा, तो निज रूप रमण है करती,
निजमे निजका कर आराधन, परमातम पद वह है धरती।
मन देख सही यह तरूवा भी, कुछ रगड रगड कर आपस मे,
बॉसो मे अग्नि सृजन करते, रहे मगन यो निज उद्यम मे।। (98)

इस प्रकार जो करे निरतर, अभेद रूप का ही अध्ययन,
अर्हन्त सिद्ध आराधन मे, प्रत्यक्ष करे वह ही दर्शन।
निश दिवस अभेद भावना को, चितन करते रहते हैं जो,
अरथ परमपद स्वत लहे वह, फिर नही जहा से आवे वो।। (99)

चेतन को यदि कहते भूतज, जल-थल-वायु-वन्हि जो उसको,
तो शिवपद की चिन्ता कैसी? बिन यत्नसाध्य ठहरेगा वो।
सच भूतचतुष्टयजन्य नही, साधना योग से सुनिर्वाण,
फिर योगि भला क्यो दुख माने? जाने वो दुद्धर अनुष्ठान।। (100)

देख स्वप्न मे नष्ट हुए, अगणित शरीर भी क्षण-क्षण,
पर तो भी निज आत्मा को वह, नष्ट हुआ पाए ना उसमे।
त्योही जागृत जगमे देखो, वपु वियोग मे नाश कहाँ है?
न विपर्य, विशेष दशा दोनो, आत्मा शाश्वत रहे यहाँ है।। (101)

भेद विज्ञान अदु ख भाव है, पर दृढता बिन यह नहि रहता,
परीषहादि दु ख होने पर, निश्चय ही झट वह है नशता।
अत विवेक अतरातम मुनि, निज शक्ति विलोकन है करके,
करता कायक्लेश उतना ही, जिससे आत्म ध्यान दृढ होवे।। (102)

पूर्वबद्ध कर्मो के कारण, मन वच काय क्रिया है होती,
जिय रागद्वेष की वृत्ति सदा, तन की वायु से है भरती।
वायु सचार हुए से तब, है अचित रूप यह यत्र सदा,
अपना नियत कर्म करने मे, सचमुच होवे है प्रवृत मुदा।। (103)

इद्रिय सहित शरीर यत्र को, आरोपित है करता निज मे,
बहिरातम मूढ यूँ कहता, भ्रमवश 'हू गोरा-सुदर मैं'।
यह स्व तन बुद्धि का मोह उसे, नित दुख का अनुभव है देता,
पर ज्ञानी विभ्रम मोह तजे, परमातम पद भी पा लेता।। (104)

परमपद पाने का सन्मार्ग, समाधितत्र मे प्रतिपाद्य,
अनुभव मे लाकर के उसको, परमात्म भाव मे तिष्ठा।
अतरातम यूँ निज मे थिर, तजता अह बुद्धि दुख जननी,
परपद-ममता से मुक्त हुआ, मग्न बने सुख-प्रसाद सरनी।। (105)

जिनेन्द्र जयवन्त रहे नित, जिन त्रि-रूप आतम प्रतिपाया,
बहिर-अभ्यतर-परम रूप वह, मुक्त अनन्त चतुष्टय त्राता।
सुध्यान धरे उनको नित पाते, लोक रूप के सत्वर ज्ञाता,
समाधि शतक के प्रभेन्दु प्रभु, वे पूज्यपाद प्रति नत है माथा।।

-श्री कामता प्रसाद जैन कृत हिन्दी पद्यानुवाद

इष्टोपदेशके मूल श्लोकोकी वर्णानुक्रमणिका

समाधितन्त्रपद्यानुक्रमसूची